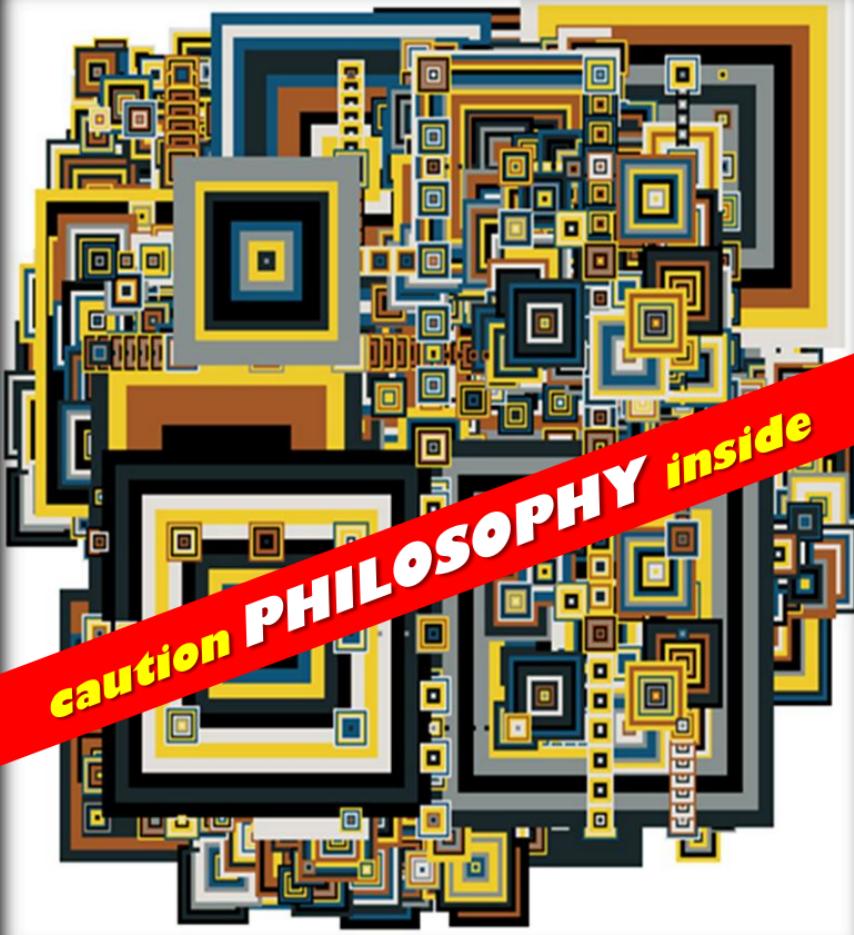


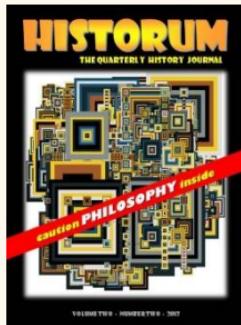
HISTORUM

THE QUARTERLY HISTORY JOURNAL

A complex, abstract geometric pattern composed of numerous nested squares of varying sizes and colors, primarily in shades of blue, yellow, and orange. The squares overlap and interlock in a non-linear, organic way, creating a sense of depth and movement. The overall effect is reminiscent of a digital迷宮 (labyrinth) or a complex architectural plan.

caution **PHILOSOPHY** inside

VOLUME TWO - NUMBER TWO - 2013



Volume
Two
Number
Two
Second
quarter
2013
Serial six

1.

Historum the quarterly journal consists of the best writing from the **Historum** web site, an English language history forum whose membership is composed of history aficionados from all corners of this event filled globe we call home.

2.

Now that this journal has arrived we leave it to Historians to look at this accident and prove that it was inevitable. *[that's an old joke]*

3.

We find agreeable these words of jurist Lewis Powell, "History balances the frustration of 'how far we have to go' with the satisfaction of 'how far we have come.' It teaches us tolerance for the human shortcomings and imperfections which are not uniquely of our generation, but of all time."

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Don't let the word 'philosophy' on the front cover of this issue put you off. We tried our best to keep the philosophy light. If you are a heavy thinker... then not to worry, we've included a weighty article for you.

Our goal this quarter was to sprinkle throughout the issue a few philosophical morsels, a sampling from that over large smogasborg of philosophical tastes. If it encourages further reading and study then we have done our job. Enjoy!

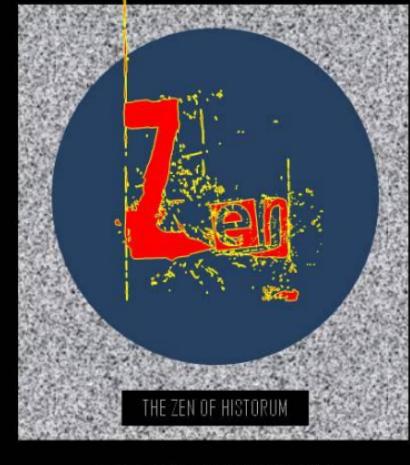
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a message from the editorial staff

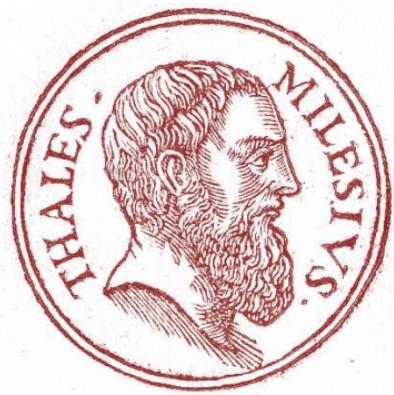
HISTORUM
THE QUARTERLY HISTORY JOURNAL



Our next issue will be featuring ZEN. Not that we know much about it, but we thought it would be nice to have a cover to contemplate instead of our navel.

(People are beginning to wonder. lol)
Plus plenty of other great articles.

So get out your crayons and notepaper and write something for us. Whatever strikes your historical fancy strikes ours.



THALES

FROM THE
IONIAN CITY OF
MILETUS IN
ASIA MINOR,
IS HAILED AS
THE FIRST
PHILOSOPHER.

HE SPECULATED
ABOUT THE
NATURE OF
WHAT HE
OBSERVED,
AND WHAT
REALITY LAY
BEHIND
APPEARANCES.

Because he speculated about the nature of things and the reality that lay behind them, Thales is called the first philosopher. It is said that in his travels to Egypt he had acquired trigonometry, could measure a pyramids height by its shadow, and estimate the distance of a ship at sea by taking observations from two points.

He is even credited with predicting the solar eclipse of 585 BC; an event that caused the lydians and Medes to stop fighting and make peace.

Thales taught that all things are made of water, that water is the first principle since it can take the three forms of liquid, solid, and steam. Therefore it was the ultimate constituent of matter. He also held that the earth floated on water which explained earthquakes as caused by buffeting waves.

The main importance of this type of thinking was his trying to find natural explanations of things, rather than attributing them to myths and capricious gods.

In noticing that some objects when rubbed [creating an electrostatic charge] had the ability to move each other he concluded that a magnet must have a soul and classed it with other living things that moved.

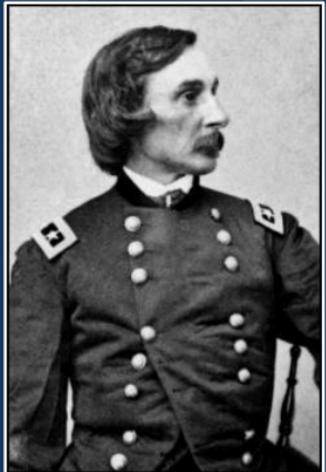
He knew math and astronomy and demonstrated that a triangle inscribed within a semicircle must be right angled. He furthermore showed that the constellation Ursa Minor could aid navigation.

Thales was asked why, if he was so clever, was he not rich? His response was to predict from astronomical observations that the next olive harvest would be a bumper one, and to buy futures on olive presses. He leased them out at higher rates when the bumper harvest materialized, simply to show that he could make money if he wished.

He wisely advised people not to do themselves what they would blame in others, and called happy the man who was healthy in body, resourceful in soul, and readily taught.

THE DRUMHEAD

by Viperlord



Gouverneur Kemble Warren

An issue that has arisen throughout history

is the amount of power a military commander can wield, and what can constrain his actions. Look no further than the history of ancient Rome to see what happened when ambitious generals with the loyalty of their men and no real check on their authority decided to seize power for themselves. But the case I intend to discuss here, is nothing so cut-and-dried as that; it's a case of an unjust summary judgement passed on a man who had served his cause loyally and ably, in the name of military necessity.

Major General Gouverneur Kemble Warren, more than any other man, deserves the title of "Hero of Little Round Top." It was his decisive and independent actions as the Army of the Potomac's chief engineer in commandeering V Corps units on July 2nd, 1863, that saved the key piece of ground for the Union. His performance in temporary command of the Union II Corps in 1863 was also distinguished; he thrashed A.P. Hill at Bristoe Station, and was responsible for the AotP not falling into Lee's trap at Mine Run. He was very highly regarded going into 1864; Grant stated that if something had happened to Meade at the outset of the campaign, he would have put Warren in charge of the army.

Sadly, Grant's opinion of Warren's abilities would be quickly shattered in mid-1864. He vacillated in the Wilderness, racking up a lot of casualties for no gain, and then repeated the result with the opposite method at Spotsylvania Court House, launching hasty piecemeal frontal assaults against Richard Anderson's I Corps. Warren became convinced, probably correctly, that the position he faced at Laurel Hill was impregnable. He was ordered to assault the position on May 12th, because Grant and Meade believed that Lee must be drawing reinforcements from that sector to counter the ferocious assault on the Bloody Angle. Warren, correctly, thought they were wrong, and dithered over the order to such an extent that Grant sent Andrew A. Humphreys, Meade's chief of staff, to relieve Warren. Humphreys, a Meade man, and one Warren's few friends, wasn't inclined to actually do it though, and defended Warren on this instance, though he did make him comply with the order.

Warren performed more ably in operations following Spotsylvania, having a spurt of aggressiveness that pleased Grant shortly after the battle. He again avoided a trap set by Lee at the North Anna, and gave Hill another bloody nose at Jericho Mills. However, he didn't perform any more aggressive than any other Union corps commander at Petersburg, leaving Grant and Meade thoroughly unimpressed again. Throughout the campaign, he gained a reputation as an alarmist, and when given orders he didn't like, he was rarely prompt in complying with them. Still, he performed more ably in set-piece operations around Petersburg, winning at Globe Tavern and Peebles' Farm. As the final operations against Petersburg began, he won a limited victory at White Oak Road in 1865 that seemed to set the stage for one last push.

This was not to be however. He was ordered to join Major General Philip Sheridan's cavalry at Dinwiddie Court House, where the mercurial little Irishman had been stalemated by Confederates under George Pickett. At the resulting Battle of Five Forks, controversy erupted. Warren and Sheridan won a smashing victory, but as the Union troops began to celebrate, Warren was relieved of command by Sheridan. Warren, startled both at the act and that Sheridan apparently had the authority to do this, confronted him, but was coldly told to report to Grant. Grant explained that he'd given the order to Sheridan that authorized him to remove Warren if he felt it necessary. Grant further explained the flaws he felt Warren had that had forced him to issue this order; what it really came down to was that in the final pursuit for Lee that was to begin, Grant wanted aggressive officers who would obey orders without question, and Warren didn't really fit the bill in Grant's eyes. It certainly seems to me that Grant would not have given Sheridan the order if he didn't expect it to be used at the first sign of trouble.

There's little question that Warren was wronged; the court of inquiry, presided over by Winfield S. Hancock, that was eventually convened to address Warren's crusade for a hearing on his actions at Five Forks, vindicated him fully on every major point. A troubling point that nobody really dared to address however, was if Grant even really had the authority to issue that order in the first place. It was normally supposed to up to the President to relieve his generals; see the case of General Burnside's ultimatum/resignation to see the often dramatic consequences of even requesting that the President do so. Normal protocol didn't permit the relief of officers in the manner that Warren was by Grant and Sheridan in April 1865; Grant's order to Sheridan seemed almost preemtory, and didn't really rest on any actual fault being committed by Warren. Grant argued that the cost of possibly letting Lee's army escape and continue the bloodshed was too high for him to be bound by normal protocol if it hindered his ability to put the right men in place to end the war swiftly. This view was shared by Grant's friends Sherman and Sheridan. Warren of course, argued otherwise; he stated that such action would be against the tradition of American democracy, writing "There will be no power to prevent some commander in chief in a future day overthrowing the government whom it allows... subordinate officers to be disposed on the caprice of the superior."

Regardless of the facts on the ground, was Grant right to believe that necessity took precedence over fairness and justice here? Could he issue summary justice to his officers in this manner? Or did his actions undermine the system of American democracy that he was fighting to preserve? It may surprise some readers that I will take Warren's side here; expediency can never be allowed to infringe upon justice, in my view, even in the case of military 'necessity'. Trading liberty for safety, in the broader societal sense, has never worked, and sacrificing justice in the pursuit of certainty will bring neither.

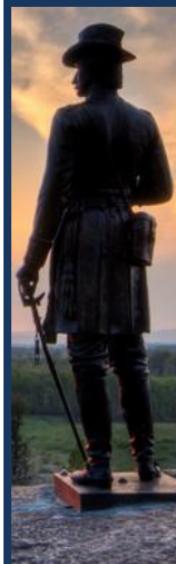
Souces:

<http://www.historynet.com/decision-at-five-forks-1865.htm>

<http://books.google.com/books?id=iVx...page&q&f=false>

<http://books.google.com/books?id=J5c...page&q&f=false>

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END



AQUINAS

Thomas Aquinas lived at a critical junction for Christian thought.

The first universities were being founded, and the works of Aristotle were becoming widely available in the West from Arabic sources. The Aristotelian approach gave knowledge through reason, whereas Christianity derived it from faith and revelation.

The disjunction threatened to undermine theology, but Aquinas developed a synthesis of the two which became the basis of Christian philosophy.

He is said to have 'baptized' Aristotle.

Aquinas studied as a boy at Monte Cassino, but when he became a Dominican at 16, his family locked him in a tower for a year until he escaped. He became known as the 'dumb ox' because of his portly build, and it was said that 'his bellowing will fill the world'. His works were censured, but later rehabilitated, and he was canonized five years after his death.

Faith and reason were separate, said Aquinas, but complemented and did not contradict each other.

Reason could show God's existence and attributes, but doctrines such as the Trinity and the incarnation were revealed through revelation.



By harnessing reason and faith together, Aquinas was able to transform Aristotle's distant and impersonal prime mover into the Christian idea of a God who enters people's lives and cares for them individually. 'For the knowledge of any truth whatsoever, man needs divine help,' he taught, but God has given men reason, and they use it to gain knowledge by way of their senses, as Aristotle had taught.

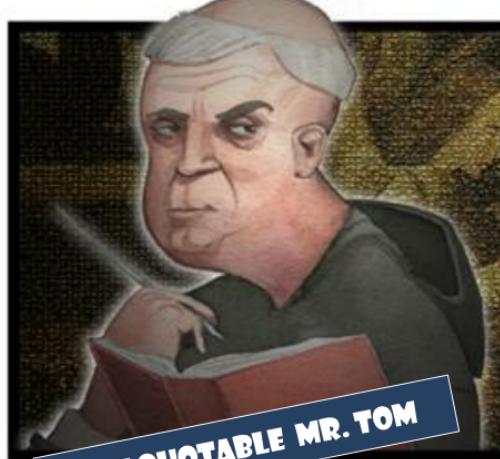
Aquinas was a systematic thinker. He identified the four cardinal virtues: prudence, temperance, justices and fortitude; and he listed the three theological virtues of faith, hope, and charity.

Taking Aristotle's account of physical objects, sense perception and intellectual knowledge, Aquinas applied them to Christian purposes, developing five proofs for the existence of God.

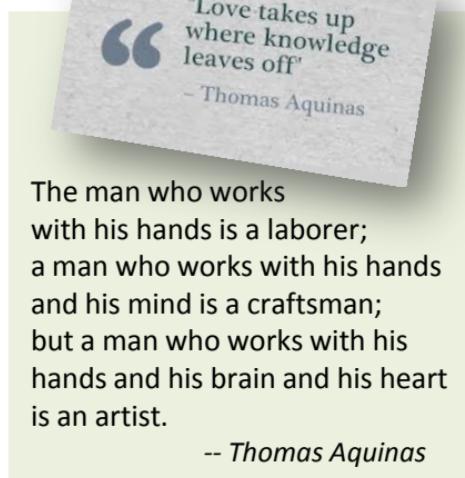
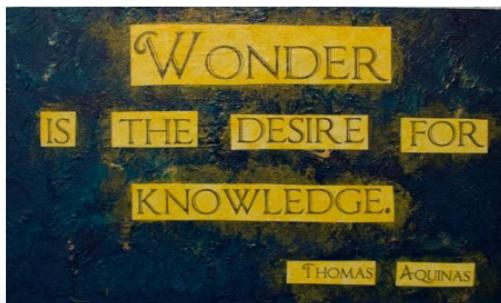
1. God is the first mover, the cause of motion in others.
2. He is the first cause that causes all other things.
3. He is the one non-contingent, necessary, being which underlies the existence of contingent things.
4. He is the greatest being from which lesser great things derive their greatness.
5. He is the intelligent designer who directs non-intelligent things to act towards an end.

He describes the divine nature of God in five attributes: He is simple, not made up of parts. He is perfect, infinite, immutable, and He is one, an undivided unity.

The philosophy and theology of Aquinas (called 'Thomism') have dominated Church thinking since, earning him the soubriquet 'Dr Angelicus'.

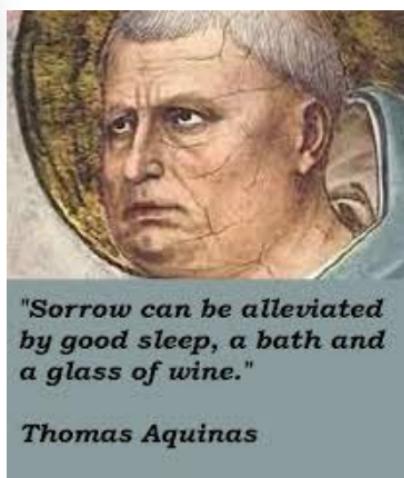


A man has
free choice to
the extent that
he is rational.



The man who works
with his hands is a laborer;
a man who works with his hands
and his mind is a craftsman;
but a man who works with his
hands and his brain and his heart
is an artist.

-- Thomas Aquinas



*"Sorrow can be alleviated
by good sleep, a bath and
a glass of wine."*

Thomas Aquinas

ROBERT E. LEE

AND SLAVERY

by Vintersorg



Neo-Confederate mythology tends to depict Robert E. Lee as someone who disliked slavery and who actively decried slavery. He is most commonly quoted as calling slavery "a great political and moral evil" ([a quote](#) lifted from a letter to his wife).

But, like most of the time when historical persons are concerned, we should take this with a grain of salt.

Robert Lee DID believe in a gradual emancipation of the slaves, but he was far from an abolitionist.

Barely two sentences after the famous quote, the CSA's most famous general goes on to say:

"The blacks are immeasurably better off here than in Africa, morally, socially & physically. The painful discipline they are undergoing, is necessary for their instruction as a race, & I hope will prepare & lead them to better things. How long their subjugation may be necessary is known & ordered by a wise Merciful Providence."

Another fine, often conveniently overlooked, example of Lee's view on slavery is his treatment of his own slaves.

Yes, he did have slaves, and not just a few. Upon the death of his father-in-law in 1857, he inherited 196 slaves, which (according to the will of the deceased) were to be released after 5 years.

Now, there are a few conflicting versions of what happened here:

According to one source (being the book "*Reading the Man: A Portrait of Robert E. Lee Through His Private Letter* (Elizabeth Brown Pryor):

Most of these slaves thought that Lee would free them right away, but quite the contrary: he decided to keep them in bondage till the 5 years had passed and he expected them to bring him a lot of profits. As a matter of fact, he even hired some of these slaves to other slave-owners, in order to maximize profits.

Like with any slave-owner, there was at least one example of slaves who ran away.

Lee punished the runaway slaves when they were caught, by having them severely whipped.

Then by 1863, the 5-year period for which he had the slaves, drew to an end. However, he did not feel like letting them go, so he petitioned the court in order to extend their servitude. Rather unexpectedly (as far as the Confederacy goes), his petition was denied and he was forced to let them go, in accordance with the wishes of his late father-in-law.

And, since we all love a bit of irony, there's an interesting tidbit concerning the freeing of these slaves: they were freed on the 1st of January 1863. If this date doesn't ring a bell: it was the very same day that president Lincoln's Emancipation Proclamation went into effect...

Another source (Joseph Ryan) claims that Lee's father indeed asked him to free the slaves immediately upon his death. I quote from his article (referenced under my sources):

"In October 1858, General Lee wrote to the Adjutant General of the Army requesting an extension of his leave of absence from Texas. In his letter Lee stated that the terms of emancipation in Custis's will were subject to different interpretations, because in his view the timing of emancipation depended upon the condition in the will that called for the payment of the monetary legacies Custis bequeathed to Lee's four daughters. As executor of the Custis estate, General Lee was, in fact, bound by principles of equity to carry out the wishes of the testator under circumstances in which he believed the testator's wishes were in conflict. Custis apparently wished that the slaves be emancipated immediately, yet the only way payment of his legacies to General Lee's daughters could be funded was through the cash received from the labor of the slaves. To resolve this conflict, General Lee applied to the circuit court of Arlington for an interpretation of the will provisions, and for an order specifying the point in time when the will's provision regarding emancipation must be executed. Eventually, the Court ruled that Lee was legally empowered to hold the slaves in service to the estate until the legacies were satisfied, but that, notwithstanding this, the slaves had to be freed no later than five years from the date of Custis's death, October 10, 1857. (The available evidence does not disclose whether the interest of the slaves were represented by independent counsel in the probate court proceeding, but the Court's ruling seems fair under the circumstances.)

It appears that, over the ensuing five years, in addition to paying the legacies, the income derived from the labor of the slaves was used by General Lee to renovate dilapidated farm buildings and repair farm machinery that had fallen into disuse in the years before Custis's death as well as tend to the farms. The healthy adult male and female slaves located at the tidewater farms were needed there to secure the animals, harvest the annual crops of rye, oats, wheat and corn and bring in the hay; while the slaves located at Arlington, who were not needed as garden boys, yard girls, gardeners, market men, coachmen, maids and the like, were available for hiring out to third parties for the value of their labor.

In December 1862, shortly after the battle of Fredericksburg, General Lee, as executor of the Custis estate, fulfilled the duty he owed the Custis family slaves by executing a deed of manumission which listed most of the slaves recorded on the estate inventory lists."



Sources:

- *Reading the Man: A Portrait of Robert E. Lee Through His Private Letter* (Elizabeth Brown Pryor)
- *Robert Lee's letter to his wife (December 27, 1856):*
- <http://americanCivilWar.com/authors/...ly-Slaves.html> (full block of text in Italics is directly lifted from this article)



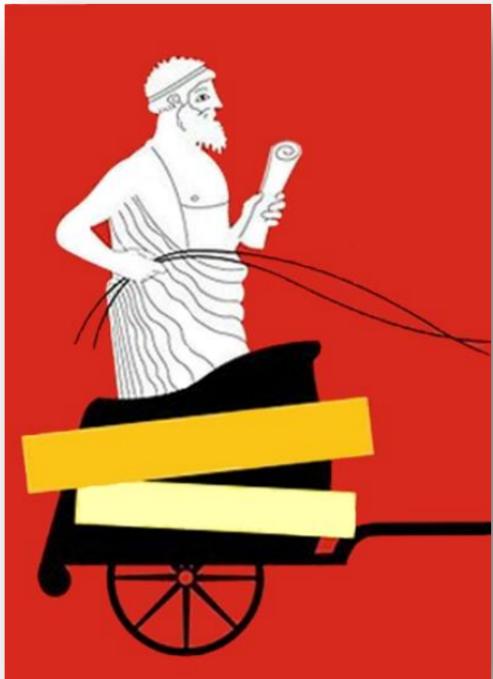
Plato, one of the most influential classical philosophers, wrote in an entertaining, accessible style. Most of his works are cast as dialogues, conversations between his mentor, Socrates, and others. Plato is not a character in these dialogues, so many assume that Socrates expresses Plato's views.

In these discussions, Plato explores the meaning of things like justice and love, and examines what constitutes a

balanced life or a just state.

Typically, Socrates cross-examines his interlocutors to clarify the essentials of the point at issue, and Plato's philosophy emerges from the collection of such dialogues .

Plato believed that earthly objects are but pale shadows, or representatives, of their ideal, perfect forms, and that the philosopher should try to gain insights to that perfection. He likened our view to prisoners in a cave watching shadows of things cast on a wall by the light of a fire, and only dimly able to appreciate what the reality might be like. By living a just and contemplative life, the philosopher might gain some sense of those perfect forms



To apply his ideas, Plato twice sailed from Athens to Syracuse to advise the tyrants Dionysius and Dion on good government, but both trips ended ignominiously. More lastingly, Plato founded the Academy, a school for philosophers.

Plato believed in reincarnation, and that people could live many successive lives before achieving the eternal peace and bliss gained by a philosophical life. He said that knowledge was recollected from previous lives rather than learned, and in one dialogue, Meno, elicits the memory of geometry from an untutored slave.

In his *Symposium*, Plato puts the case for a love separated from physical fulfilment ('Platonic' love), yet another aspect of the detached philosophical life he advocated.

Plato said the soul consists of three elements: the appetitive, which seeks satisfaction of basic desires; the spirited, represented by qualities such as courage; and a third part belonging to the mind, the intellectual side.

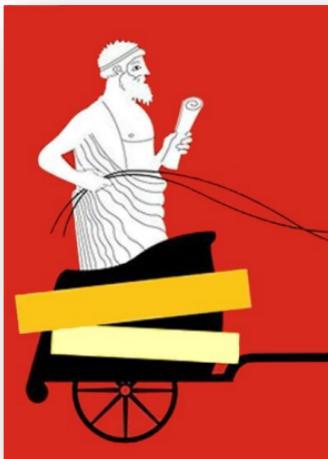
A balanced mind keeps the three elements within their proper domain, not allowing any to rule unduly.

In his *Republic*, Plato says these three parts of the soul correspond to the three classes in society.

There are the rulers, the soldiers and the common people, and they can be likened to the metals gold, silver and bronze in their qualities and worth.

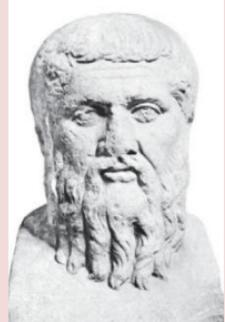
A just state, like a just mind, will have each keep to its own appropriate domain.

We can secure just rulers, said Plato, by training them to shun worldly temptations.



The safest general characterization of the European philosophical tradition is that it consists of a series of footnotes to Plato.

- A. N. Whitehead



One of the penalties for refusing to participate in politics is that you end up being governed by your inferiors.

-Plato

He was a wise man who invented beer.

- Plato

Every heart sings a song, incomplete, until another heart whispers back. Those who wish to sing always find a song. At the touch of a lover, everyone becomes a poet. - Plato

Democracy... is a charming form of government, full of variety and disorder; and dispensing a sort of equality to equals and unequals alike.

-Plato

For a man to conquer himself is the first and noblest of all victories. - Plato

The Battle of Hampton Roads

the first clash between Ironclad ships



by VINTERSORG

While Ironclads were not totally new during the American Civil War (the French had launched the first Ironclad ship "La gloire" in 1856. The British built two ironclads in 1859, and decided by 1861 that the entire fleet should be replaced by this new kind of ships), it was the USS Monitor and the CSS Virginia that had the dubious honor of being the first Ironclads to battle in 1862.

At the start of the war, Confederate secretary of the Navy Stephen Mallory understood that the CSA would never be able to compete with the Union on a naval field. So his idea was to build only a few armoured ships that would technically be superior to the Union ships.

The first ship that was selected to become converted to an Ironclad was the USS Merrimack, a ship that was supposed to be destroyed during the Union's failed attempt to destroy Portsmouth harbor (so that it would not fall in Confederate hands). The Merrimack was damaged, but it was found good enough to be converted. On May 30 1861, the wreck was salvaged and conversion began.

However, the conversion of the Merrimack was one of the CSA's worst kept secrets, and the Union Congress soon ordered the construction of Ironclads too.

A few designs were proposed, but ultimately, it was the "Monitor", a design of Swedish-born John Ericsson that was selected to become the Union's first Ironclad warship.

By 1862, both ships were commissioned within one week of each other. The Merrimack, now rechristened as the CSS Virginia, was commissioned on February 17, 1862 and its Union counterpart on 25 December 1862.

On 8 March 1862, both ships would see their first action.

The CSS Virginia was sent into action that day to break the Union Blockade. The ship, commanded by captain Franklin Buchanan, met up with other confederate ships: the CSS Patrick Henry, the CSS Jamestown, the CSS Beaufort, the CSS Raleigh and the CSS Teaser. As soon as they arrived at the

Union blockade(which consisted of 5 ships and several support vessels), the Virginia headed straight for the Union ship USS Cumberland. The USS Congress and the USS Cumberland immediately opened fire on the CSS Virginia, but the effectiveness of ironclads was immediately proven as the cannonballs bounced off the Virginia's plating. After being rammed by the Virginia, the Cumberland sunk rapidly, taking 121 crewmembers with her.

The battle could have changed radically here, as the Virginia's ram initially remained stuck in the sinking vessels' hull, almost taking the heavy metal ship with it...The Virginia managed to break loose, at the cost of her ram.

The Virginia, together with the other confederate ships, now turned it's attention now to the Congress. The latter stood it's ground but had to surrender in front of superior firepower. Captain Buchanan allowed the crew of the Congress to be evacuated but ultimately shot the ship (with many crew still on it) after the Virginia was fired upon by a Union coastalbattery. The Congress caught fire and ultimately sank.

By the end of the day, the battle was a disaster for the Union: 400 sailors had died, whereas the CSA had lost only two men.

The CSS Virginia used the calm of the night to perform repairs of the battle damage it had sustained. It's about at this time that the USS Monitor arrived at Hampton roads.

On the morning of the 9th March, the Virginia moved out and went for the attack. The target was the USS Minnesota, which was aground. Their path to their target was blocked however by a strange vehicle (which one sailor mockingly called a "cheese on a raft").

The commanding officer of the Virginia (captain Buchanan was wounded in the battle the day before, so his second in command, Roger Jones, had taken over) didn't immediately understand that the Monitor was, in fact, an Ironclad, but he did see that he had to fight his way past it to engage the Minnesota. The exact nature of the "cheese on a raft" would become clear to him soon enough.

The Virginia shot at the Monitor, missed completely and actually hit the Minnesota. The latter responded by firing it's broadsides at the Confederate Ironclad.

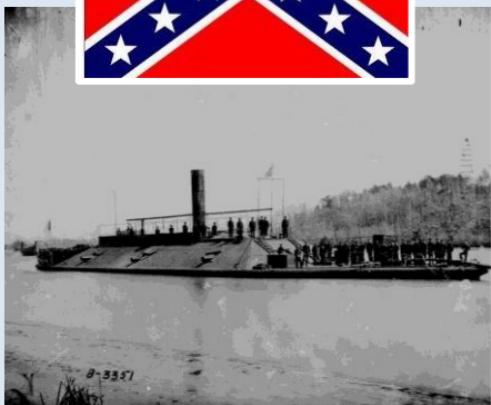
The battle that ensued last for the better part of five hours and was technically inconclusive. While the Monitor had an edge concerning speed and maneuverability, neither ship had enough firepower to pierce the hull of it's opponent.

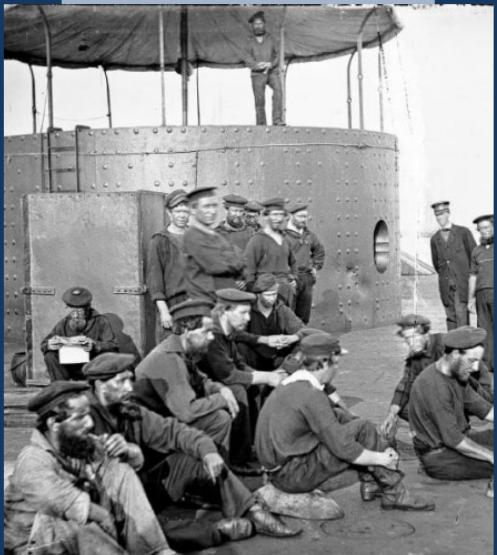
The end of the battle came when a confederate shell hit the command post of the Monitor, sending shrapnel into the "cockpit". Union Captain John Worden was partially blinded by the incoming shrapnel. The monitor temporarily retreated until the replacing officer could take over his place (only one person at a time could look out from the command post).

The Virginia, believing the Union ship had given up, returned to Norfolk for repairs.

When the Monitor turned about for another engagement, they saw the Virginia had retreated, but did not pursue since the ship's orders were to protect the Minnesota.

In the end, both the Union and the Confederacy thought they had won the day, but practically it was a Union victory, since the Confederacy failed to break the blockade.





The ships didn't fight each other again, but neither of them lived to see the year 1863.

During the month of May 1862, Union troops occupied Norfolk. The Virginia was not seaworthy to enter the ocean and was too heavy to go up the river. Rather than risk it falling into enemy hands, the ship was destroyed by its crew.

The USS Monitor nearly saw the next year, but it was finally sunk during a storm on December 31, 1862.

The battle gained worldwide attention, and proved the power of Ironclad warships and the weakness of wooden ships. The way of conducting naval warfare was irrevocably changed that day.

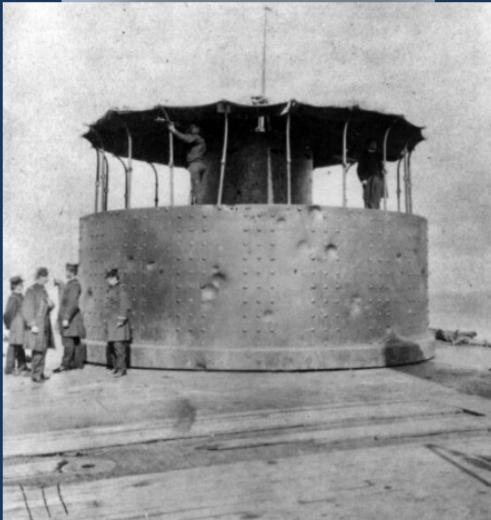
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The USS Monitor nearly saw the next year, but it was finally sunk during a storm on December 31, 1862.



A life without adventure
is likely to be
unsatisfying, but a life in
which adventure is
allowed to take whatever
form it will is sure to be
short.



Bertrand Russell



GERONIMO

For his two thousandth post Apachewarlord wrote an essay about his hero, and his namesake. (Yes, his name is really Geronimo.)

Geronimo was born in June sixteenth, eighteen twenty nine. He was born a Bedonkohe Apache, however, several family members, including his cousin, a chief by the name of Juh, were members of the Nednhi band. Both of these were subsets of the Chiricahuas. In the Apache tradition chiefs were not hereditary, however, many saw Geronimo as Juh's successor-to-be, this was because he acted as Juh's spokesman, do to Juh having a speech impediment. Geronimo was always a talented warrior and hunter. However, he was never actually a chief. He was technically a war shaman and medicine man, of considerable repute. However, his hatred of the white man led him to become one of the best leaders the Apache ever knew.

It was the eighteen fifties, Geronimo would have been in his early to mid-twenties, and still just a warrior. Geronimo was married to a women named Alope, and together they had three children. One day he and other warriors were out on a trading mission to a nearby Mexican town, leaving the women and children at a camp near a Mexican town. The mayor of the town had promised the Apache that they would not be attacked, however, the moment the warriors turned their back a force of Mexican cavalry rode into the camp and massacred everyone, often mangling the bodies in ways that cannot be recounted on a family friendly site. When Geronimo returned to the camp he found the bodies of his family, with the youngest child, a baby, impaled on a spear. This led him into a mad rage, and gave him the intense hatred of the white man that he would carry all his life.

He was born with the name Goyathlay, which meant One Who Yawns, however, he ended up with the name Geronimo, which was given to him by the Mexicans. The exact reason for this is unknown, however, the story that I believe to be true is as follows.

In the eighteen fifties Goyathlay was already a prominent Apache. He had shown considerable bravery in raids, and his connection to Juh automatically gave him a standing in Apache society. So it came that he was to lead a raid on a Mexican village. He had, on an estimate, three hundred men with him. It just so happened that the town he chose to attack was the very town where his band had been camped a couple years before. Goyathlay chose the time of his attack very specifically, Saint Jerome's day. Jerome was a Greek saint, and the Spanish version of his name was Geronimo. Goyathlay knew that the people inside the village would be partying rather hard, and therefore everyone, including the soldiers, would be drunk. The city was surrounded by a fence, with a gate. This was where Goyathlay would land the attack. He positioned his men in a semi circle around the gate, hidden in the bushes and in range of the sound of the villagers chant of "Geronimo! Geronimo!". Goyathlay then walked into the village. When the people saw him they thought he was just part of the fun, a man dressed as an Indian. Their minds quickly changed when he took out a bow and shot the village's priest. He then turned and ran out the gate. The captain of the soldiers, believing it to be just an assassination carried out by one man, automatically ordered him to be followed. They were disorganized, scattered, surprised and drunk. Once they ran out of the village one of the Apache warriors shut the gate, adding one more thing to their list of handicaps, they were surrounded. It was one of the greatest victories the Apache had won. And, to mock the people hiding inside the village, the warriors began to chant "Geronimo! Geronimo!". From that point forward Goyathlay was Geronimo.

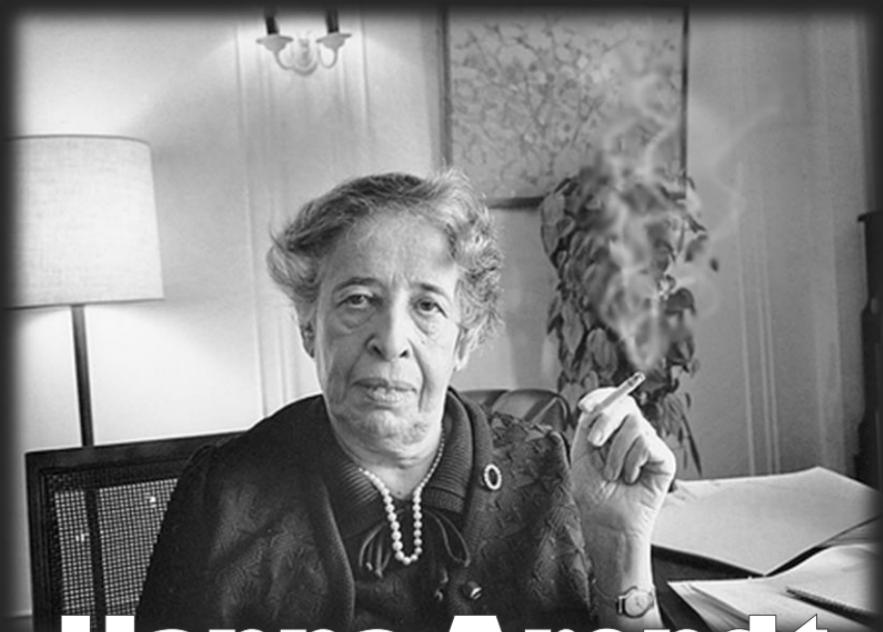
1876 is when his career as a guerilla began. The Chiricahua were forcibly taken to a reservation. Geronimo escaped, however, was soon captured. He stayed there for quite some time, however, in 1881 and Apache priest was murdered. This led him and Juh to escape to the Sierra Madre mountains, and operate from a base there.



For years they operated using guerrilla raids, being so successful at it that the U.S. government had a quarter of their men searching for him, along with five hundred Apache scouts. He was said to appear and disappear like magic, increasing his reputation as a war shaman. At one point he and his small band of followers were holed up in a cave, with a force of U.S. Cavalry camped outside it. A few days into this siege the troopers moved in, only to find the cave deserted. To this day they've never found the back entrance to the cave.

It soon got to a point where Geronimo only had around twenty warriors to fight with, however, he didn't give up. He continued to harass U.S. troops, all with the intention of keeping his base secret, for that was where the women and children were hidden. However, one time when Geronimo returned after picking up some new recruits and their families he found one of his warriors that he had posted guard in the outskirts of the mountains, overlooking the path to the hideout, slain. He knew that the army was closing in on the secret camp. Knowing that he had to save his people, he surrendered to General George Crook.

This is just a brief summary of the life of a brave man, who upheld all Apache ideals. He was a brilliant leader, who showed great wisdom, both in, and off the battle field. At times he could be cruel and merciless, driven by rage. However, as he got older, he also got wiser, and his rage dulled. Leading him to fight only so that more of his people wouldn't be massacred in the same way that his family had been. His final defeat, was, in a way, his greatest triumph. That secret camp wouldn't be found for decades. It was the perfect way to wrap up the career of a hero, with an act of pure selflessness. No other native leader, except perhaps Chief Joseph, would show this same degree of heroism.



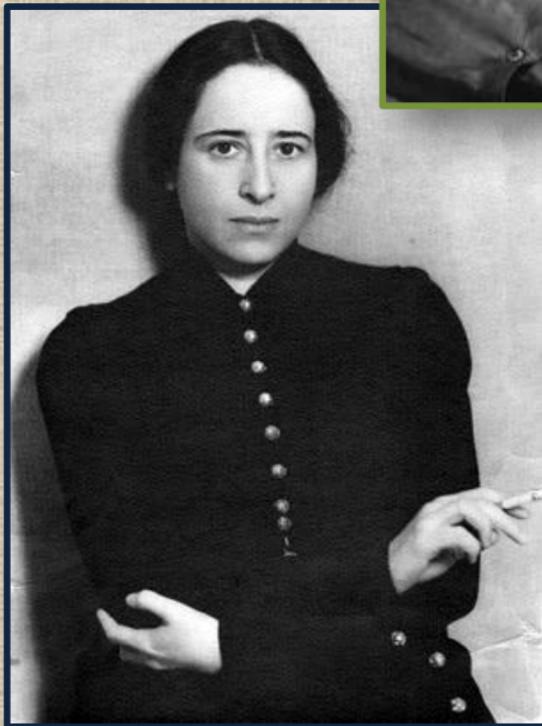
Hanna Arendt

Smokin' Philosopher

a scrap book
by Pedro

Hannah Arendt

(Oct. 14, 1906 – Dec. 4, 1975) was a German-Jewish political theorist. She has often been described as a philosopher, although she always refused that label on the grounds that philosophy is concerned with **“man in the singular.”** She described herself instead as a political theorist because her work centers on the fact that **“men, not Man, live on the earth and inhabit the world.”**



"Storytelling reveals meaning without committing the error of defining it."

- Hannah Arendt



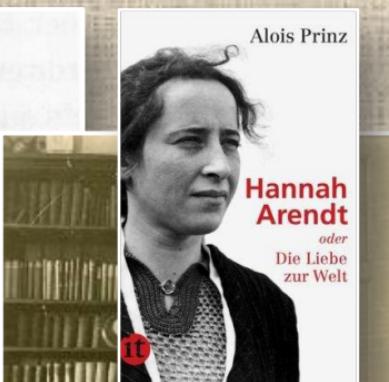
The political philosopher, Hannah Arendt (1906-1975), was born in Hanover, Germany, in 1906, the only child of secular Jews. During childhood, Arendt moved first to Königsberg (East Prussia) and later to Berlin. In 1922-23, Arendt began her studies (in classics and Christian theology) at the University of Berlin, and in 1924 entered Marburg University, where she studied philosophy with Martin Heidegger. In 1925 she began a romantic relationship with Heidegger, but broke this off the following year. She moved to Heidelberg to study with Karl Jaspers, the existentialist philosopher and friend of Heidegger. Under Jasper's supervision, she wrote her dissertation on the concept of love in St. Augustine's thought. She remained close to Jaspers throughout her life, although the influence of Heidegger's phenomenology was to prove the greater in its lasting influence upon Arendt's work. – Internet Ency. Phil. --

Arendt's first major work, published in 1951, is clearly a response to the devastating events of her own time – the rise of Nazi Germany and the catastrophic fate of European Jewry at its hands, the rise of Soviet Stalinism and its annihilation of millions of peasants (not to mention free-thinking intellectual, writers, artists, scientists and political activists). Arendt insisted that these manifestations of political evil could not be understood as mere extensions in scale or scope of already existing precedents, but rather that they represented a completely 'novel form of government', one built upon terror and ideological fiction. Where older tyrannies had used terror as an instrument for attaining or sustaining power, modern totalitarian regimes exhibited little strategic rationality in their use of terror. Rather, terror was no longer a means to a political end, but an end in itself. Its necessity was now justified by recourse to supposed laws of history (such as the inevitable triumph of the classless society) or nature (such as the inevitability of a war between "chosen" and other "degenerate" races).



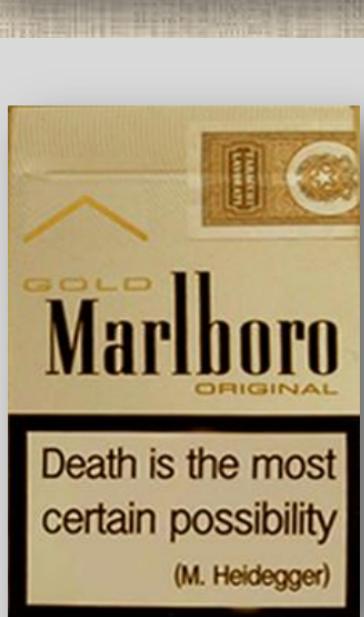


Alois Prinz



Hannah Arendt

oder
Die Liebe
zur Welt



Death is the most
certain possibility

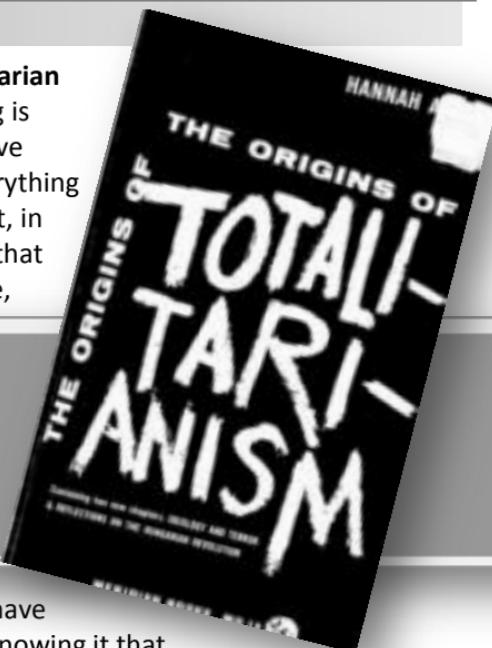
(M. Heidegger)



A quote from Arendt's first major work, published in 1951.

“

Until now the totalitarian belief that everything is possible seems to have proved only that everything can be destroyed. Yet, in their effort to prove that everything is possible,



totalitarian regimes have discovered without knowing it that there are crimes which men can neither punish nor forgive. When the impossible was made possible it became the unpunishable, unforgivable absolute evil which could no longer be understood and explained by the evil motives of self-interest, greed, covetousness, resentment, lust for power, and cowardice; and which therefore anger could not revenge, love could not endure, friendship could not forgive. Just as the victims in the death factories or the holes of oblivion are no longer "human" in the eyes of their executioners, so this newest species of criminals is beyond the pale even of solidarity in human sinfulness.

”

- Hannah Arendt, *The Origins of Totalitarianism*

Tim Pat Coogan's "The Famine Plot" and the Johnson Review

by Gile na Gile

The above is a lamentably inept 'analysis' from Paul Johnson, demonstrating, if little else, that he knows next to nothing about Ireland mid-19th c. What's worse, he can't even be bothered double checking to his own satisfaction the state of knowledge on the most elementary statistic of them all, the numbers who died and emigrated.

He writes;

"Tim Pat Coogan's The Famine Plot: England's Role in Ireland's Greatest Tragedy, whose title says everything about the book, claims that 'fully a quarter' of Ireland's population died of starvation or emigrated. John Kelly's The Graves Are Walking puts the proportion at one third. There is a huge difference between one third and one quarter. Which is correct?"

Actually, both authors are correct; Coogan is referring to population decline in the traditionally ascribed famine years 1845-51, whereas Kelly is talking about the period 1845-55. Big difference. If Johnson were in any way familiar with famine literature he would have noticed and pinpointed the reasons for this 'discrepancy' immediately - the huge numbers who left the country after 1851 - 900,000 to be precise in the five years from 1852 to 1856. This is more than laziness, it actually evinces an appalling ignorance of the central plank of Coogan's argument, that mass estate clearances were actively sought by key policy makers in order to transition farming from tillage to grazing. The argument isn't new at all in fact, Mitchel wrote extensively about it in *Last Conquest* (1861) and even Marx devoted a chapter to it in *Capital* in the context of 'high farming' consolidation.

Which brings us to Johnson's next 'point' - another ill-considered ejaculation;

"There is also much emotion. Coogan writes: If ever one required an object lesson as to the validity of a saying I first heard in Vietnam — 'when elephants fight it is the grass that gets trampled and the people are the grass' — one need look no further than Ireland.

But if the analogy is to make any sense at all, who are the elephants?"

Johnson doesn't even bother to speculate, clearly he could care less - if it comes from the pen of Coogan it has to be nonsense right? Actually, the analogy is quite apt in the context of what Coogan's argument is, but then in order to appreciate that he would (a) have to have read his book, something Johnson clearly has no intention of ever doing and (b) actually understand the dynamics of shifting policy decisions throughout the crisis - something Johnson will never grasp at this stage of the game.

When the *laissez faire* & budget conscientious Whigs (supported by the Manchester 'radicals') assumed power mid 1847 they introduced the Poor Law Extension Act which shifted the whole burden of relieving distress on the landlords who, in turn, via the Gregory '1/4 acre' Clause and the £4 rate rule proceeded apace with mass evictions to save themselves from ruination. The first measure denied relief of any kind (outdoor or inside the workhouse) to those who held land over 1/4 acre thus leaving thousands with no option but to starve or quit the land and the second placed a cap on those liable to pay the



poor rates which supported that relief - again this legislation provided a get-out clause for indebted landlords burdened with unsustainable poor rate levies; simply evict the tenants whose property was valued at £4 or less and therefore eliminate their transferable dues, or, which became more desirable, fund their emigration as opposed to supporting them in the workhouse or on outdoor relief. Lansdowne ran the figures on this one (from how far back we can only guess) and found it was much more economical to offload his entire estate to Five Points then support them any where else.

Who are the elephants? Very simple, the landed gentry, who as a class struggled to keep themselves afloat and Russell's Whig government who refused anymore to support Irish 'distress' via the British Exchequer. Of course, unlike the peasantry who had no representatives in cabinet, Irish landlords were ably represented by Palmerston, Clanrickard & Lansdowne who from the first initiated wrecking amendments to successive Bills introduced by Russell which sought to further tenant right in the face of eviction; Sharman Crawford's Bill to extend the 'Ulster Custom' etc. Amidst

the stolid refusal of Wood (Chancellor of the Exchequer) to open the purse strings and the equally obstinate refusal of the landlords to see themselves sunk under generations of famine acquired Poor Law debt, 1.1 million cottiers, conacre holders & landless labourers were literally trampled to death - that Johnson doesn't even attempt to engage with these fundamentals is a pretty sad reflection on a supposedly knowledgeable 'reviewer'.

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supporting them in the workhouse or on outdoor relief. Lansdowne ran the figures on this one (from how far back we can only guess) and found it was much more economical to offload his entire estate to Five Points then support them any where else. For the record, the niggardly budget allotted by the British exchequer (some £7.5 million over the entire course of the famine (1845-52)) despite tax receipts which averaged £53 million per annum; or, to put it in even sharper perspective, consider a largely pointless and futile Crimean War outlay the following decade which amounted to an unbudgeted £69 million!! - data which should tell you just how in thrall the Whigs supposedly were to *laissez faire*. *Supposedly*, because alternatively, you could take Coogan's line and raise a cynical eyebrow at the suggestion that mass estate clearances & thus the transition to 'high farming' opulence were effected knowingly along with 'the unshakeable principles of 'free trade' under



Skibbereen 1847

by Cork artist James Mahony (1810–1879),
commissioned by *Illustrated London News*, 1847

the (equally?) rhetorical cloaks of 'Providentialism' (which conveniently absolved all parties of the need to interfere with what is after all divine ordination) & 'Benthamite utilitarianism' (which made workhouse life & relief schemes a living hell - "I'd rather die than crack stones for ten hours a day" being one memorable fragment left to us by the Folklore Commission).

Also, Johnson's suggestion that Ireland 'enjoyed' parliamentary democracy is so frankly ludicrous & scoffworthy it scarcely merits a response - the vote was only extended to Catholics in 1829 on threat of a revolution while the simultaneous buffering expedient of eliminating the 'forty shilling' freeholders shrunk the electorate from 200,000 + to less than 40,000 - a small minority of middle class Catholics wound up gaining a foothold in local government but no more. O'Connell, who had there been such a thing as a popular mandate would have won any election in a landslide was 'made to feel his nothingness' (in the words of Clarendon, which neatly summed up much of British paternalism at the time) when his delegation to the Viceroy proposing measures to

stem the worst effects of blight (closure of ports, cessation of brewing etc) were summarily rejected as Peel gambled all on dismantling the Corn Laws - a disaster for the country as that threw the Repealers in with Russell's Whigs whose liberal mantra had always been, ironically, "Justice for Ireland". Had the Conservatives stayed in power (anathema to nationalists) the much loathed Peel may well have overseen a revolt a little more substantial than the 'cabbage patch' skirmish of '48. Either way, this was no democracy, even by 19th c standards.

Of course, the perennial blindspot which seldom invites discussion is the whole question of how single crop dependency evolved in the first place? Academics of the revisionist stamp naturally shirk from the task as this invites scrutiny of the landmunching 'Penal-era' Ascendancy which, apparently, must at all costs be excluded in assessing long term precipitating structural factors (what are they?? is there such a thing??) Of course, there will never be any satisfactory 'academic' resolution owing to the dearth of 18th century primary sources; tithe hearth returns only make reference to dwelling size, data from scattered estate records are inconclusive, detailed census returns weren't compiled till the 1820's and specialist scientific ascendancy journals paid little attention to how small Catholic farmers in an era of French sponsored Jacobitism eked out an increasingly precarious living. Arthur Young's *Tour (1776)* assessing farming practices on large estates is far and away the most detailed study of Irish agriculture we've got and while he confirms the spud's ubiquity among the 'lower orders' little speculation is accorded as to why & when this state of affairs came about.

*By a lonely prison wall
I heard a young girl calling
Micheal they are taking you away
For you stole Trevelyan's corn
So the young might see the morn
Now a prison ship lies waiting in the
bay.*

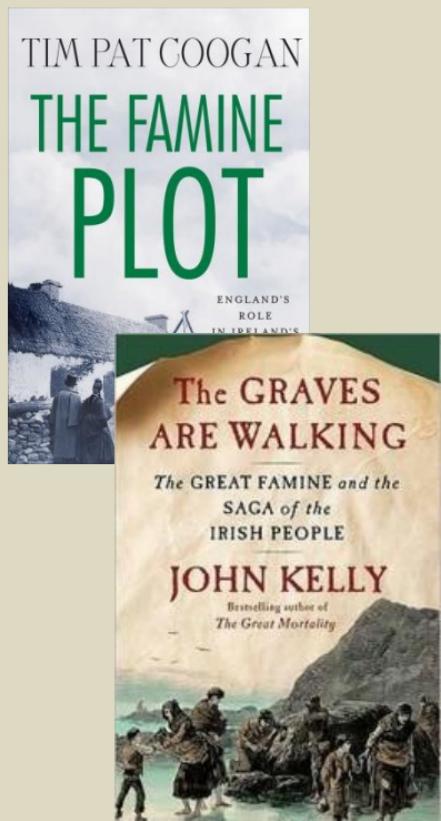
It seems to have become more pronounced certainly after the Williamite Wars (1688-91) with the final disruption of the traditional mobile mixed pastoralism practiced by Gaelic herdsmen; former driving grounds for cattle & livestock where by now definitively circumscribed within the new colonial boundaries vis-a-vis counties, baronies and the landlord's demesne, though this process had been ongoing from Elizabethan times. Wheat, oats, barley & a multitude of dairy derivatives had been in use by all strata for millenia but it seems the upheavals of conquest created the specific conditions wherein a solitary food source became the staple of so many.

How could this occur?? We can't know *precisely* but let's take a stab at it .

Without knowing the exact mechanisms we may hazard (surely) that it was largely down to the natural fissures created by the colonisation process itself; Penal law legislation which prevented Catholics from buying land, inheriting it via primogeniture (thereby encouraging subdivision), disbarred from holding long-term leases and untitled to claim compensation for 'improvements', these measures (and others like them) had the cumulative effect of forcing the now 'cottier' class peasantry into ever smaller allotments until a point was evidently reached where survival depended entirely on the cheapest foodstuff available. The intense land competition could only be met by resort to a product which satisfied all the vital vitamin and nutritional needs, was easily sown and readily manured (lime or seaweed will do the trick) and could be grown in the often barren and rocky soil in which the indigenous were now obliged to live - the potato is uniquely qualified to do all these things yielding four times the calorific return per hectare as the finest grain.

Another point is that we know by the time of the famine perhaps 3/4 of the smallest holdings of five acres or less (ie the vast majority of tenancies) resided in 'rundale' collectives which were it seems residual agrarian social organisations derived from the pre-Tudor Gaelic era whose communal mode of inheritance still echoed the system of *tánaistry* found in the ancient extended *derbfine*. Briefly put, in the old

Gaelic system a chief was annually elected from all the male descendants of the old leader (down to great grandson) whose task it then was to re-allot land entitlements among the extended family (*tuath*) - everybody had a share one way or the other and the concept of ultimate ownership rights didn't exist; 'title' to the 'tribal' land was non-transferable as no individual had the right to grant any of it to anyone outside the *derbfine* irrespective of how much power or wealth they individually may have accumulated. Thus the difficulties the great Gaelic chieftains such as O' Neill and O' Donnell had 'selling' Henry's 'surrender and regrant' policy to their people - as it effectively entailed their own disinheritance - Irish laws of inheritance thus were wholly incompatible with the English (and largely continental notion) of an Earl or baron's Crown-backed claims of private ownership and imitable inheritance.



It's significant then that by the time we reach the 1840's, though the land has been effectively usurped from under them, what little they had (and were now paying rent on) was still being divvied up according to the ancient custom. This is despite all best efforts of the Crown and sundry political economists (Malthus, Ricardo) warning of the dangers of over-reliance on a solitary food item, the perils of subdivision and the 'intolerably unproductive' mode of farming that 'rundale' collectives clearly represented (referred to misleadingly as 'joint tenancies' in parliamentary reports), without it seems, having any cognisance that it was the Penal era generations of social, economic and political apartheid that created the conditions within which these hardy communities were attempting to survive.

Famine policy from mid-47 on was actively engaged in the wilful eradication of these traditional communal settlements in accordance with the *dictats* of 'high farming' commercialisation despite empirical evidence furnished by several heterodox economists & prominent thinkers such as J.S. Mill, Poulett Scrope & Sharman Crawford which stressed the viability of smallholdings - as if 'economic performance' were in any case a plausible criterion to assess a person's right to reside in the land of their ancestors!! Gladstone belatedly conceded the principle of their being 'tribal inheritance laws' the following generation and once the idea of 'dual ownership' took hold via Davitt's cry of 'fixity of tenure' most of the ascendency were deservedly and belatedly swept from the soil.

'What hope', Trevelyan wrote in 1848, 'for a nation which relies solely on potatoes?' What hope indeed. The very reliance of 4.2 millions of the population on the humble spud as it's primary, and in most cases, *sole* source of subsistence is here raised as the principle scandal explicable only in terms of native indolence and moral degeneration; the by-product of the absence of those habits of thrift and industry 'so commonly observed' (evidently) in the hardworking English peasant and sturdy yeomanry classes. This is simply Clapham moralism gone spare! The shiftless, indigent *Celt* of simianized *Punch* fame won't 'get with the programme', assimilate into the tripartite schema sought for (the landowner/tenant/landless

labourer pyramid) - howled after in fact by the ever observant Edinburgh scriveners - not to offset the Malthusian 'catastrophe' of population, but the far bolder fears of Empire shattering revolution.

Clinging stubbornly to outmoded notions of *equal* rights vested in the soil (the literature hesitantly granting this much; inserted, then deserted of course) - though duality in faith was just the tip of this impenetrable, sullenly bound outlier - for here you had two parallel worlds of contested sovereignty, the one vamp-like compounding the other, a vanishing, osmotic, claustrophobic reduction, its actors barely afforded a vista of their historic and imminent collapse, leaders long decapitated, their insensate cub-lings straying unconsciously into the abyss, unaware, untold, pauperised & pit-bound, the event and its horizons mutually occlusive, swallowed forever by the dark tolling night of 'modernity'. So hung the last scrap of land left to them in this subversive name of 'tenant right', so wrapt in this fading brittle cocoonage, it's threadbare pathetic vitals vainly pulsing the last lights of a dimming yet proudly recalled ancient provenance while a fanciful anterior chain of causation imputing a 'corrupt native constitution' necessarily robs them, even to the last, this dignity of resistance. Having identified the faultlines and having nimbly shelled the skull, 'Hill of Gweedore' is commensurately vaunted, so elegantly dispatching through 'the soundest principles of scientific management' the last pathetic embers of Gaelicism. What a hero.

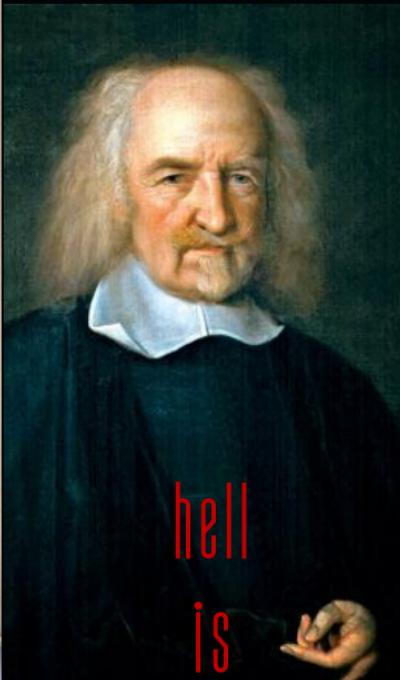
Johnson's right about the *Atlas*, a superb piece of collaborative scholarship (albeit glossy and sanitised), but such a shame he feels compelled to flippantly dismiss two important contributions to famine history without it seems even bothering to read them. Too much impalatable world-view dissonance for Empire's trumpet-master to stomach it seems. I find it hard to keep it down myself sometimes.



Thomas Hobbes

1588 - 1679 CE

hell
is
truth
seen
too
late





Thomas Hobbes (1588–1679)
English philosopher, political theorist, and classicist, was born in Malmesbury, Wiltshire on the eve of the Spanish Armada.

An event that was fearfully anticipated by the British populace. That fright was said to have prematurely hastened Hobbes birth.

In later years he referred to himself as having been born a twin; he named the twin: Fear.

He was named after his father, Thomas Hobbes, vicar of Charlton and Westport, his story is best told in the words of John Aubrey:

"The father was one of the ignorant Sir Johns of Queen Elizabeth's time; could only read the prayers of the Church and the homilies, and valued not learning, not knowing the sweetness of it. He was a choleric man ; and a parson (who, I think, succeeded him at Westport) provoked him on purpose at the church-door. So Vicar Hobbes stroke him, and was forced to fly for it; and in obscurity, beyond London, died."

Hobbes is best known for his theory of human nature and his theory of the social contract. He held that man is ruled by self-interest and that the condition of human existence in the state of nature is, or is liable to become, a **“war of every man, against every man.”**

In order to overcome the dangers of this nasty and brutish state, men contract to surrender the right of aggression to a sovereign, whose overwhelming power allows the establishment and maintenance of peaceful order.

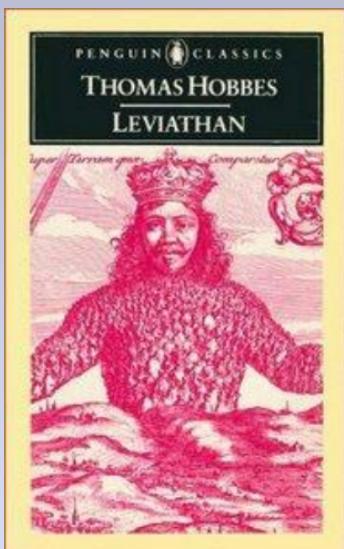
Metaphysically, Hobbes held that all reality is corporeal. The world is a mechanistic system, composed ultimately of matter in motion, and all change, including human action, is explicable in mechanical and materialist terms.

He was a nominalist in philosophy of language and an empiricist in epistemology.

His magnum opus is *Leviathan* (1651), and other important works include *De Cive* (completed in 1641, but not published until 1647), *Human Nature, or the Fundamental Elements of Policy* (1650), *De Corpore* (1655), *Questions Concerning Liberty, Necessity, and Chance* (1656), and *De Homine* (1658).

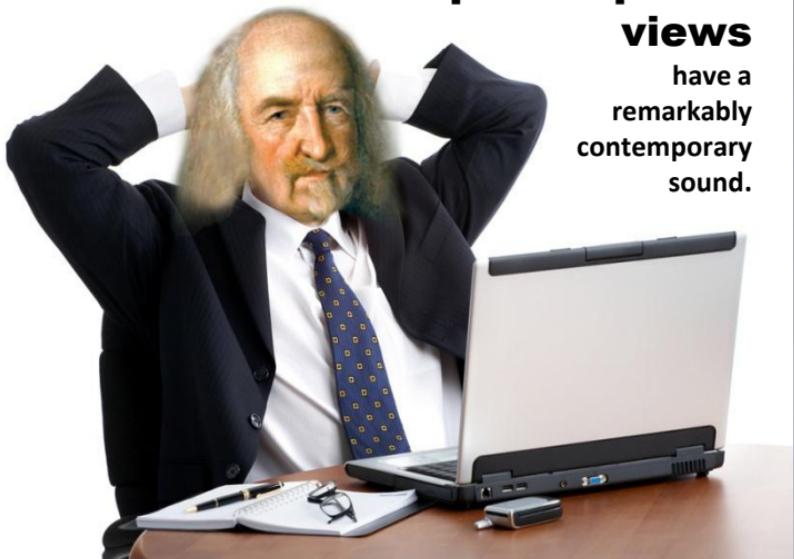
These are his major philosophical works. However, an early draft of his thoughts, *The Elements of Law, Natural and Political* (also known as *Human Nature* and *De Corpore Politico*), was published without permission in 1650. Many of the misinterpretations of Hobbes's views on human nature come from mistaking this early work as representing his mature views. Hobbes was influential not only in England, but also on the Continent.

He is the author of the third set of objections to Descartes's *Meditations*. Spinoza's *Tractatus Theologico-politicus* was deeply influenced by Hobbes, not only in its political views but also in the way it dealt with Scripture. Hobbes was not merely a philosopher; he was mathematical tutor to Charles II and also a classical scholar. His first published work was a translation of *Thucydides* (1628), and among his latest, about a half-century later, were translations of Homer's *Iliad* and *Odyssey*.



Hobbes's philosophical views

have a
remarkably
contemporary
sound.



In metaphysics, he holds a strong materialist view, sometimes viewing mental phenomena as epiphenomenal, but later moving toward a reductive or eliminative view. In epistemology he held a sophisticated empiricism, which emphasized the importance of language for knowledge. If not the originator of the contemporary compatibilist view of the relationship between free will and determinism (see his *The Questions Concerning Liberty, Necessity and Chance*, 1656), he was one of the primary influences. He also was one of the most important philosophers of language, explicitly noting that language is used not only to describe the world but to express attitudes and, performatively, to make promises and contracts. One of Hobbes's outstanding characteristics is his intellectual honesty. Though he may have been timid (he himself claims that he was, explaining that his mother gave birth to him because of fright over the coming of the Spanish Armada), his writing shows no trace of it.



EIGHT **HOBBSIAN** QUOTES TO CASUALLY DROP INTO COCKTAIL CONVERSATION.

It is not wisdom but Authority that makes a law.

Such is the nature of men, that howsoever they may acknowledge many others to be more witty, or more eloquent, or more learned; yet they will hardly believe there be many so wise as themselves.

Laughter is nothing else but sudden glory arising from some sudden conception of some eminency in ourselves, by comparison with the infirmity of others, or with our own formerly.

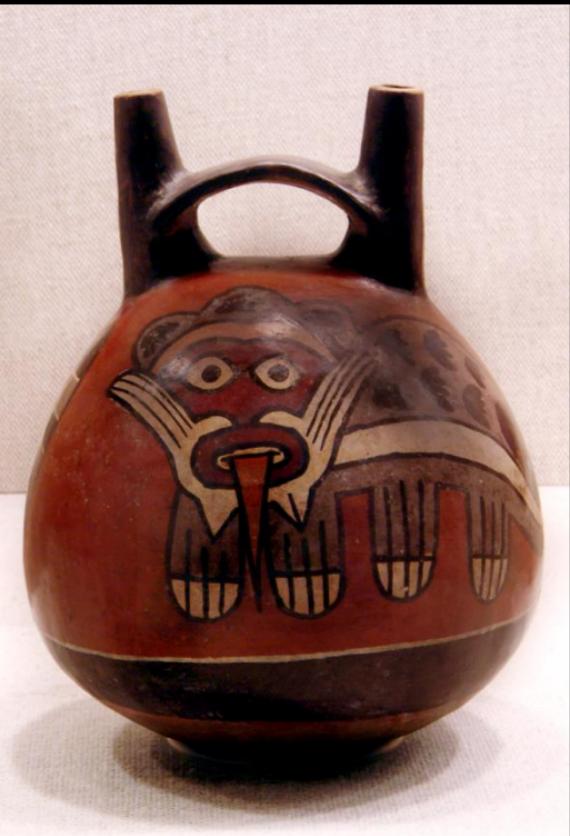
Leisure is the Mother of Philosophy.

He that is taken and put into prison or chains is not conquered, though overcome; for he is still an enemy.

They that approve a private opinion, call it opinion; but they that dislike it, heresy; and yet heresy signifies no more than private opinion.

Words are the money of fools.

The secret thoughts of a man run over all things, holy, profane, clean, obscene, grave, and light, without shame or blame.



THE SPOTTED CAT

Study of Pottery with Feline Motif

by
Jim R. McClanahan

Double-spout and bridge water vessels are common in many South American cultures. Although used as far back as the Machallilua culture (1430-830 BP) of Ecuador, [1] it is most often associated with the Paracas and Nazca cultures of southern Peru. The Paracas culture (700 BCE-1 CE) can be split into two subcultures, the Cavernas and the Necropolis. The Cavernas subculture was named thusly because they buried their mummified dead in small underground chambers. [2] They wrapped the mummies in plain textiles with snake, fish, human, and feline motifs. [3] The Paracas Cavernas were best known for their brightly colored incised pottery, the double-spout vessel being among the most common types. [4] The second subculture, the Paracas Necropolis, was named thusly because they buried their mummified dead (the higher ranking ones having the famous elongated skulls) in huge underground cemeteries. They were best known for their expertly woven and brightly colored textiles. The large mantles they buried their dead with contained motifs dealing with war, agriculture, and animals, such as weapons, trophy heads, plants, birds, killer whales, and, again, felines. [5] The Nazca culture (1 CE-700 CE) is considered a continuation of the Paracas culture because they shared a similar religion, practices of war, and textiles and pottery. [6] It continued many of the motifs mentioned above. Beyond the geoglyphs known as the "Nazca Lines," [7] they are most famous for their mastery of thin-walled, brightly colored polychrome pottery. Donald A. Proulx comments, "The most prestigious form of vessel was the double spout bottle." [8] In this paper, I intend to show that a double-bridge and spout water vessel (#1-401) of unknown provenance held in the collection of Miami University in Oxford, Ohio belongs to the Nazca culture, as well as provide a date and general location for its manufacture.

The vessel

The vessel (#1-401 hereafter) is made from a fine sand and clay mixture with a density of 5%. It is covered in various colors of slip that are smooth and uncracked. The pale brown (10YR 7/3) body is round, being wider at the bottom than at the top. The diameter of this widest part is 132.4mm, and it is banded by a thick strip of dark reddish brown (2.5YR 3/3). The very bottom is light reddish brown (5YR 6/4). The top is affixed with two unevenly positioned spouts the same color as the band and are connected by a handle. Both spouts are broken at different lengths; the left spout is the longest at 44.5 mm, while the right spout is the shortest at 41.4 mm. The diameter and wall thickness of both is 21.9 mm and 6.3 mm, respectively. The handle between them is 29.4 mm long and 8.1 mm thick. The broken edges of the spouts are rounded, giving the impression that the breakage happened long ago. The body of the vessel has a small hole that is 10.9 mm at the widest part. The break most likely happened recently as the edges are still sharp and the broken piece rattles inside when the pot is shaken. The surface is heavily pock marked with deep pitting in three places (the largest being 31.6 mm in width). It stands 170.2 mm tall and weighs 457.4 grams.

The piece is adorned with two nearly identical feline figures that occupy opposite sides (fig. 1). All features are drawn with a very thick black line. The head is shaped like a number 8 with a large top and small bottom. The upper half of this is cross cut by a thick undulating yellowish red line (5YR 5/6) that represents a brow connected to outward pointing ears. The crown of the head is black (7.5YR 3/2), while the face is a dark red (10R 3/3). Underneath this are two large piercing white eyes with large black pupils and a pair of pursed white lips with a long red tongue (2.5YR 4/4) hanging beneath. The chin is framed by a whisker-like mask the same color as the brow. The black body is comprised of four tightly grouped legs, an arched back with four faintly visible crescent-shaped black spots, a stylized wing(?), and a very thick tail with 7 white strips that curls sharply towards the head. The roughly uniform legs each have two white strips and three squared white toes. The reason for this striping will be discussed below. The wing is the same color as the cheek puffs and brow. Although both feline figures are the same as far as iconography goes, both are of unequal size. The side covered in large pock marks is the longest at 135.6 mm, while the side with the small hole is the smallest at 135.9 mm.



Fig. 1. Front view of #1-401.
Scale = 5 cm.

Evolution of the feline iconography

It is my belief that the mirrored feline on the vessel is a figure common to Paracas and Nazca material culture known as the "Spotted Cat." It first appeared on Paracas textiles, [9] but it is most prominent on the first five of Lawrence E. Dawson's nine seriation phases of Nazca pottery. Phase one, which lasted from 200 BCE – 150 CE, coincides with Alan Sawyer's "Proto-Nazca" period. [10] This phase is characterized by laying/sitting feline figures that are molded directly onto single spout pottery. The body is sometimes modeled and sometimes flat, and the features are incised into the clay. Painting slip was applied within the boundaries of these lines. The depiction is naturalistic in comparison to later versions, with perky ears, piercing eyes, teeth (sometimes fully bared), whiskers, and claws. The back is covered with spots (sometimes oval and sometimes diamond shaped), and the arms and legs are striped with a very distinct alternating black-white linear pattern reminiscent of a column on a chessboard. Late examples of phase one have whiskers that have been transformed into a whisker-like mouth mask (fig. 2), which came to dominate the motif for the entirety of its existence. [11]



Fig. 2. Phase one example.



Fig. 3. Phase two example.

Phase two, which lasted from 150 CE – 200 CE, happened during the latter part of the Proto-Nazca period. This phase is characterized by standing figures with the head and front legs in frontal view, while the body, hind legs, and tail are in profile. Molded features and incised lines are discarded in favor of painting the figure directly on the vessel. This was also the time that the figure first started to appear on double-spout and bridge water vessels. The naturalistic features give way to more stylized variants. For starters, the nose completely disappears and the once open mouth with bared teeth is replaced by a long tongue sticking out and, sometimes, hanging below the lips. There are three variants to the tongue: 1) sticking out of the mouth; 2) hanging from the top of the lips; and 3) hanging from below the bottom lip. The mouth mask flares outside the boundaries of the head, and the crown and ears are separated from the face. It gives the appearance that the face is a mask (fig. 3). The back is arching, and the spots vary from semicircles to crescent shapes. The black-white linear pattern from phase one is superseded by the same shapes on the back. Some figures have sharp claws, while others have squared off toes with no claws. Some versions present a bird's eye view of the figure. This is a reference to the old naturalistic feline from phase one, which, as mentioned above, was modeled on top of the vessel. [12]



Phase three, which lasted from 200-350 CE, coincides with Sawyer's "Early Nazca" period because this is when the Nazca first adopted it. The figures of this phase are similar to phase two, but even more stylized. The crown of the head is represented as a black cap, which comes to dominate the motif, and eyebrows first appear (fig. 4). The mouth mask flares out even more than previously. The back markings change to a tulip shape, and the tale has a sharper curve than phase two. The linear pattern reminiscent of phase one, though much skinnier, reappears on the legs. Lines are drawn parallel across the torso to indicate an underbelly. Later variants of phase three delete the tongue in favor of a piece of fruit. Others have a single piece of fruit attached to the front paw, or an entire row of vegetation growing out from its side. One variant represents the feline with a strange yoga-like pose with the head pointing upwards (as if seen from a bird's eye view), front legs forward, and the back legs and tail off to the side as if being seen in profile. This eventually became common in later phases. [13]



Fig. 4. Phase three example.

Phase four, which lasted from 350-400 CE, also happened during the Early Nazca phase. Again, like phase three, many of the prevalent characteristics carry over into phase four. However, it is during this time that three variants dominate this period. Variant one is simply a more stylized version of phase three. Except, double eyes, horizontal back markings that line the stomach, and additional floral elements are added. The stomach markings are often in the shape of plants, and the types of plants attached to the mouth, paw, or side of the body are more varied. Variant two looks like the late phase three variant in the strange yoga-like pose. It is less prominent than the other kinds. The body of variant three is generally in the same standing posture as before, but much has changed. The black cap and mouth mask disappear to be replaced by a human-like face mask (complete with nose) with sharp points near the temples that recall the mouth mask from previous phases. Large ears of maze sit astride these points, and the flat bar representing the forehead sometimes has three plants sitting on top. The overall presentation looks like an ornate mask and headdress (fig. 5). The eyes of this mask are diamond shaped with face painting underneath and, sometimes, around the chin. The body is much stockier, with larger forelimbs, and the torso is trisectioned horizontally into three sections. Each section is decorated with some type of semicircular or linear pattern. Like previous phases, the arms and legs are striped. Plants are attached at various points all over the body, giving the impression that they are literally issuing forth from the feline. [14]



Fig. 5. Phase four example.



Phase five, which lasted from 400-550 CE, coincides with Sawyer's "Middle Nazca" phase. It has two distinct phases: conservative and radical. As the name implies, the conservative examples conserve common elements from the past phases. The radical heads in a different direction. Conservative variant one looks similar to the later stages of phase four, but the mouth mask returns. Some versions replace the tongue with a plant. The body is still stocky, but the three sections on the torso are even more pronounced, with larger representations of plants on the midsection. Some examples have fruits sprouting from the stripes on the tail. Conservative variant two is depicted in the yoga-like pose from phases three and four. The body is no longer curvy, but, with the exception of the tail, is drawn with blocks. The body is surrounded by plants, and the tail is often drawn bifurcated like a snake's tail, or it is tipped with a plant. Conservative variant three returns to the standing figure with curvy features. The top of the head is depicted almost like a three-pointed crown, and the markings on the back change into tridents. The radical phase simplifies and expands on existing themes. Some examples are so simplified—being reduced to a series of blocks and curves—that they appear as if they were drawn by a child. Other examples have duplicated body parts, such as multiple ears, eyebrows, and, especially legs (having as many as six appendages). The legs are sometimes depicted as being thin and twisted supports, which are very alien in appearance in comparison to the other appendages (fig. 6). [15]



Fig. 6. Radical example of phase five.



Conservative example of phase five.

Origins and cultural significance of the feline motif



Fig. 7.
The
Pampas
Cat. [18]

The early Nazca scholar Luis E. Valcarcel originally thought the Spotted Cat was a river otter (*gato del agua*). However, later scholars came to understand that it depicted a stocky wild feline known as the Pampas cat (*Felis colocolo*) (fig. 7). [16] The Pampas cat is present in Ecuador, Peru, Brazil, Bolivia, Paraguay, Chile, and Argentina, and its habitat ranges from the cold grass steppe lands of higher elevations (1800-5000 m) to warm savannahs and deciduous forests of lower elevations (142-793 m). [17] The markings on the coat differ from region to region. As can be seen from figure 8, the markings associated with the area around Peru—spotted back and thickly striped arms, legs, and tail—explain the spots and linear patterns common to the Spotted Cat motif from Nazca pottery.

Elizabeth P. Benson explains that "Maya and Moche art show small felines in human company. This may be a jaguar cub, but sometimes another smaller feline might be substituted in art and ritual—an ocelot, margay, papas cat, or jaguarondi."^[19] This suggests that Pampas cats may have been kept as pets. Large cats like jaguars and pumas were kept for ritual purposes by pre-Columbian people, who also used them as symbols of war and power.^[20] It's important to note that early depictions of a Paracas and Nazca warrior/shaman deity known as the Anthropomorphic Mythical Being (AMB) is sometimes called the "cat demon" due to its whisker-like face mask.^[21] Could this mean the cat was considered a symbol of war and power just like the jaguar? Well, not exactly, but it was indirectly connected to warfare. War and agriculture seem to have had a close symbolic relationship in both the Paracas and Nazca cultures.

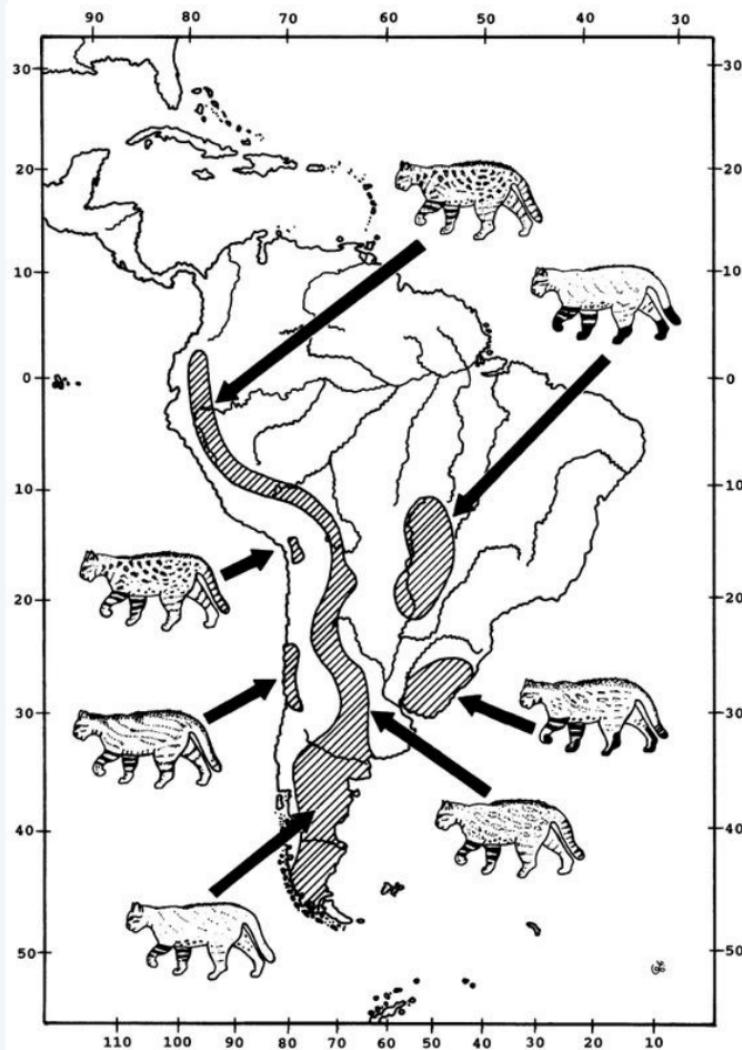


Fig. 8. The geographical range of the Pampas cat and the coat markings associating with each area. [22]



“The Nazca believed that decapitation and the ritual burial of groups of trophy heads were necessary to ensure regeneration and continued growth of crops...”

A common practice in Nazca warfare was to decapitate the head of a fallen enemy in order to use it for ritual purposes. Proulx explains: “The Nazca believed that decapitation and the ritual burial of groups of trophy heads were necessary to ensure regeneration and continued growth of crops. Trophy heads are frequently portrayed with plants sprouting from their mouths; sometimes plants are even drawn in the likeness of a trophy head. Thus the acquisition and burial of trophy heads was a primary means of propitiating the nature spirits and ensuring the continuity of life.” [23] Local shamans who presided over these burial rituals wore a mouth mask like that from the Spotted Cat and AMB iconography. [24] Proulx states that the feline kept the crops healthy by eating pests. [25] Its association with the ritual then explains why a textile from the Paracas Necropolis depicts a Spotted Cat with severed “trophy heads” in place of its spots (fig. 9). [26]

Farmers who took part in planting rituals painted their faces and imbibed alcohol and hallucinogens. [28] This recalls the Spotted Cats from phase four with painted faces and maze decorations. As noted above, vegetal elements began to be incorporated in phase three and increased with each new phase, essentially transforming the feline into an embodiment of agriculture and fertility. The early Nazca scholar Eduard Seler interpreted this later incarnation of the Spotted Cat as a “bringer of food.” [29] Therefore, the feline should be considered a spirit of the harvest.



Nazca pottery methods

According to Patrick H. Carmichael, the Nazca people used different methods, such as coiling, drawing, direct shaping, paddling, and scraping, to create their pottery. Coiling is done by rolling out long tubes of clay between the hands and a table or the thigh and, as the name implies, coiling them into the sides of a vessel. It was never used as a primary technique. [30] Drawing is done by pinching or pulling the clay upwards. Entire vessels can be made using this technique. [31] Direct shaping is done by beating or pulling a lump of clay into a shape by hand. This is primarily used to create the bottoms of a vessel. [32] Paddling is done by beating the inside of the vessel with a wooden paddle, while simultaneously pressing from the outside with a smooth stone. This technique is primarily used to thin wall thickness. [33] Scraping is done by scraping the vessel with a pot shard, shell, or gourd piece. This technique is used to further thin the walls and smooth bonded areas of clay. [34] Izumi Shimada explains double-spout and bridge water vessels were “first formed by working the shoulders of the vessel inward, until only a small opening was left that could be sealed by a plug or twisting off extra clay. Then two holes were cut, and a hand-formed double spout and bridge was attached.” [35]

Slip was actually applied to the pottery before firing. [36] Early Nazca potters had problems with the slip shrinking faster than the pottery during firing, which caused cracks to form. They experimented with the formulas and finally solved this problem by phase three. [37] The fifteen core colors of Nazca pottery were created from a mixture of clay and crushed (sometimes burnt) minerals. For example, reds and browns were made from iron oxides like hematite, limonite, magnetite, or cinnabar. Blacks were made from manganite, pyrolusite, manganese and iron oxide, or copper oxide. Whites were created using Kaolin clay or even possibly lead tin. [38] All of the various shades of these colors were the result of experimenting with varying levels of minerals, clay bases, and other fillers.

There have yet to be any Nazca firing sites discovered, so the exact methods used to bake the pottery is unknown. However, Proulx points out “modern studies suggest that pots were fired in oxidizing fires in shallow pits, using wood of the local huarango tree, rushes, or llama dung as probable fuel.” [39]

A manufacturing complex?

Several theories regarding the manufacture of Nazca pottery have been suggested. Carmichael believes that communities produced pottery in their own homes as needed. Helaine Silverman expanded upon this by proposing they brought their wares with them and exchanged them for pieces from other communities when they made pilgrimages to the holy city of Cahuachi in the lower Nazca Valley. Another theory put forth by Kevin J. Vaughn states only a few communities manufactured large numbers of pottery to be distributed throughout the region. [40] Although no manufacturing materials (potter's plates, kilns, etc.) have been found to even support home production, scientific analysis shows the clay used to make a large number of pots sampled from different areas had the same elemental composition. Using local artisans and random sampling, Vaughn's Early Nasca Craft Economy (ENCE) project located and sampled 29 sources of clay suitable for making pottery, as well as sampled sun-dried

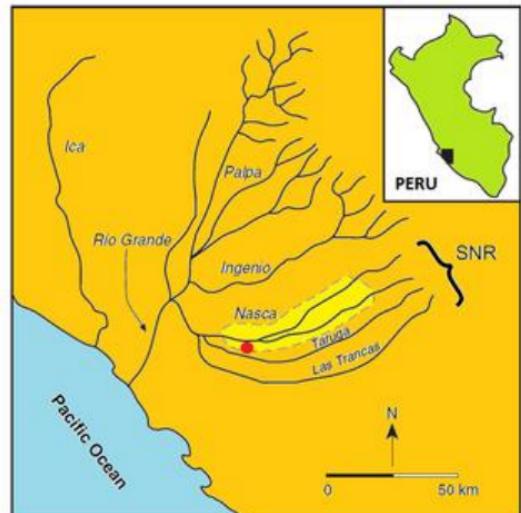


Fig. 10. The Southern Nazca Region (SNR). The yellow area indicates the boundaries of the clay survey. The red dot indicates the location of Cahuachi. [44]

adobe from local structures in the Southern Nazca Region (SNR) (fig. 10). Clay samples were shaped into discs and fired in a traditional kiln at 800 degrees Celsius. Neutron Activation Analysis revealed adobe taken from the structures at Cahuachi matched the sampled pots. [41] Previous analysis by Silverman shows this adobe was made from silt collected from a river bottom. THE ENCE project team was unable to pinpoint the exact source of the clay, possibly due to the river drying up in the desert environment; but, based on Dean E. Arnold's research on clay sources for American, Mesoamerican, and South American pottery, they believe the source has to be local, possibly within a 3-4 km radius of Cahuachi. [42] Vaughn believes this might suggest "[t]hat Early Nasca elites at Cahuachi controlled the production of a large sample of polychromes and perhaps distributed these artifacts to people making pilgrimages to the site." [43]

Just like the clay used to make the pottery, scientific analysis shows minerals used to make the black slip appearing on a large number of sampled pottery had a similar composition. After performing laser ablation inductively coupled plasma mass spectrometry (LA-ICP-MS) on 130 shards, Vaughn found 7 formulas for black slip, most of which seemed to adhere to a mixture of a 1:7 manganese-to-iron ratio. Eighty-four percent of the samples fell under the first formula, which was comprised of the same distinct minerals. [45] This is further evidence of a centralized production site.

Vaughn is, however, aware that the lesser quality examples of Nazca pottery in museum collections may be indicative of household manufacture outside of this complex. He writes, "smaller, household workshops may have existed in the region where utilitarian pottery and perhaps very small quantities of polychrome pottery were produced primarily for household and community use." [46]

Conclusion

Several features of #1-401 firmly place it in the Nazca culture. The Spotted Cat is not modeled and incised onto the pottery like phase one. It is instead painted directly onto double-bridge and spout vessels like in phases two and later. Both phases two and three share common elements like standing bodies in partial profile, long tongues, face and flaring mouth masks, arched backs, curled tails, and (sometimes) squared toes. However, iconographical elements of #1-401 place it in phase three or later, when the Nazca first adopted it as a motif. For instance, the crown is presented as a large black cap, and the head is bisected by an undulating set of eyebrows. The tail has a very sharp curve towards the head. The odd torso feature that I originally thought was a wing is actually a variation of the lines used to indicate the underbelly. Finally, whereas phase two had tulip shapes on the legs, phase three returns to the linear stripe pattern known from phase one. The feline figure does not have any of the vegetal elements common to later examples from phase three, such as fruit emanating from the mouth. Nor does it have any of the elements from the later phases like duplicated body parts, a nose, face painting, decorative patterns on the midsection, trident-shaped spots, a yoga-like posture, a bifurcated tail, or head to toe coverage in fruits and vegetables. It should be noted that tulip-shaped spots on the back are a staple of phase three, yet #1-401 has crescent-shaped spots like in phase two. Therefore, I would place the vessel in the very earliest part of Phase three. This is confirmed by the fact that the slip is smooth and without cracks, an improvement in slip technology made during this phase. This dates the piece to around the year 200 CE.

Previous research scientifically analyzed shard, clay, and adobe samples to pinpoint the area of the clay used to make a large sampling of Nazca pottery. Although the exact source was never located, evidence suggests that the material was probably gathered from a local source within a 3-4 km radius of the holy city of Cahuachi in the lower valley of the Ica region of southern Peru. Scientific analysis of the minerals used to produce the polychrome slip indicates that the black color from a large sampling of Nazca pottery was made of the same compositional elements. This homology in clay and slip mineral composition suggests that Early Nazca elites situated at Cahuachi controlled the manufacture and distribution of polychrome pottery. Despite this, there might have been lower quality pottery created by smaller household workshops in the outlying region.

#1-401 has an asymmetrical shape with unevenly placed spouts. The handle between them slopes downward to compensate for the misalignment. The depiction of the Spotted Cat appears to have been painted by someone not well acquainted with the technique. For instance, the outlining is cursory and smudged in various spots. The line normally meant to indicate the under-

-belly is abbreviated and turned back on itself to create the aforementioned wing-like structure. The coloring sometimes goes outside of the lines, and the often visible brush strokes are hurried. This haste is best exemplified by the way the slightly lighter black background color was painted over top of the crescent-shaped spots on the back, rendering them almost invisible. This lower quality workmanship suggests that the vessel might have been a specimen made in the outlying region. I can't say for certain where, but I imagine it wasn't too far away from the Cahuachi manufacturing complex as people from the region regularly traveled to the holy city and drew upon the same techniques and iconography.

END

Notes

- [1] Helaine Silverman, and William Harris Isbell, *Handbook of South American Archaeology* (New York: Springer, 2008), 460 and 467.
- [2] Ibid, 565.
- [3] Ibid, 567.
- [4] Ibid, 566.
- [5] Ibid, 569 and 571-572.
- [6] Ibid, 572.
- [7] Ibid, 581.
- [8] Ibid, 573.
- [9] Elizabeth Farkass Wolfe, "The Spotted Cat and the Horrible Bird; Stylistic Change in Nasca 1-5 Ceramic Decoration," *Nawpa Pacha: Journal of Andean Archaeology* 19 (1981): 2.
- [10] Ibid, 1. Figures 3-9 come from this publication. All dates come from Proulx, 26.
- [11] Ibid.
- [12] Ibid, 2-3.
- [13] Ibid, 3-4.
- [14] Ibid, 4-5.
- [15] Ibid, 5-6.
- [16] Donald A. Proulx, *A Sourcebook of Nasca Ceramic Iconography Reading a Culture Through Its Art* (Iowa City: University of Iowa Press, 2006), 88.
- [17] Ross Garcia-Perea, "The Pampas Cat Group (genus *Lynchaillurus* Severtzov, 1858) (carnivora: Felidae), a Systematic and Biogeographic Review," *American Museum Novitates* 3096 (May 19, 1994): 1-35.
- [18] "Pampas Cat," Explora Blog, Blog.explora.se/Pampas-Cat (accessed April 15, 2013).
- [19] Elizabeth Polk Benson, *Birds and Beasts of Ancient Latin America* (Gainesville, Fla: Univ. Pr. of Florida, 1997), 45.
- [20] Ibid, 45-51.
- [21] Proulx, 62. See figure 5.1.
- [22] Garcia-Perea, 22.
- [23] Silverman, 579-580.
- [24] Ibid, 578.
- [25] Ibid.
- [26] "Border with Pampas Cats," A Stolen World: The Paracas Collection, Border-with-pampas-cats-Paracassamlingen-En-stulen-värld (accessed April 15, 2013).
- [27] Ibid.
- [28] Silverman, 578.
- [29] Peter Fux, Martin Sauerbier, Thomas Kersten, Maren Lindstaedt, and Henri Eisenbeiss, "Perspectives and Contrasts: Documentation and Interpretation of the Petroglyphs of Chichicata, Using Terrestrial Laser Scanning and Image-Based 3D Modeling," In *New Technologies for Archaeology Multidisciplinary Investigations in Palpa and Nasca, Peru*, Edited by Markus Reindel and Günther A. Wagner (Berlin: Springer, 2008), 376.
- [30] Patrick H. Carmichael, "Nasca Pottery Construction," *Nawpa Pacha: Journal of Andean Archaeology* 24 (1986): 33-34.
- [31] Ibid, 34-35.
- [32] Ibid, 35.
- [33] Ibid, 35 and 38.
- [34] Ibid, 38.
- [35] Frank Salomon, and Stuart B. Schwartz, *The Cambridge History of the Native Peoples of the Americas* (Cambridge, England: Cambridge University Press, 1999), 400.
- [36] Donald A. Proulx, *A Sourcebook of Nasca Ceramic Iconography Reading a Culture Through Its Art* (Iowa City: University of Iowa Press, 2006), 28.
- [37] Salomon, 401.
- [38] Keven J. Vaughn, Christina A. Conlee, Hector Neff, and Katharina J. Schreiber, "A Compositional Analysis of Nasca Pigments: Implications for Craft Production on the Pre-Hispanic South Coast of Peru," In *Laser Ablation ICP-MS in Archaeological Research*, edited by Robert J. Speakman (Albuquerque: Univ. of New Mexico Press, 2005), 142.
- [39] Proulx, 16.
- [40] Kevin J. Vaughn and Hector Neff, "Tracing the Clay Source of Nasca Polychrome Pottery: Results from a Preliminary Raw Material Survey," *Journal of Archaeological Science* 31 (2004): 1579.
- [41] Ibid, 1581.
- [42] Ibid, 1583-1584.
- [43] Ibid, 1584.
- [44] This map was adapted from note #40.
- [45] Vaughn et al. 2005, 146-150.



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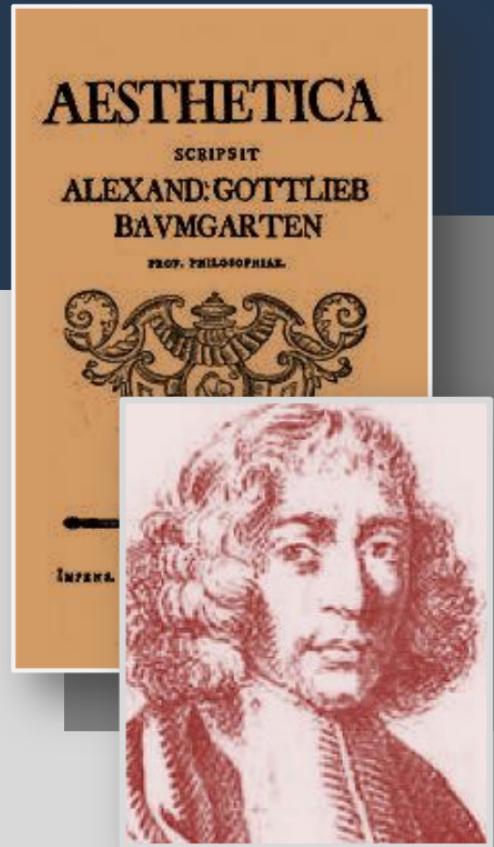
jar with pampas cat | Nasca pottery, painted with polychrome clay slips | Peru, 100 B.C - 600 A.D Nasca



Ceramic bottle with cat | Nasca pottery | Peru, ca. 200 B.C. – 400 A.D.



Spotted Feline Bottle, 4th–7th century Peru



Baumgarten contributed a great deal to philosophy by introducing new terms and classifications. One term, **aesthetics**, has become a formal discipline; a term for which he is considered the founder.

Baumgarten used the term broadly, taking it from the Greek word *aisthesis* (sensation) or from *aisthanomai* (the perception by means of the senses) in the sense of a response to a stimulus, the responsiveness of/or to stimulation. The Greek sense was ancient and current and he sought to define a standard by which works of art could be judged. Some have linked this to the rise of the *nouveau rich* class who are often in need of guidance in matters of taste.

He coined the term in 1735 when he was 21.

Alexander Gottlieb Baumgarten

Father of Aesthetics

1714 – 1762

German philosopher, born in Berlin the fifth of seven sons.

Both his parents died when he was a child.

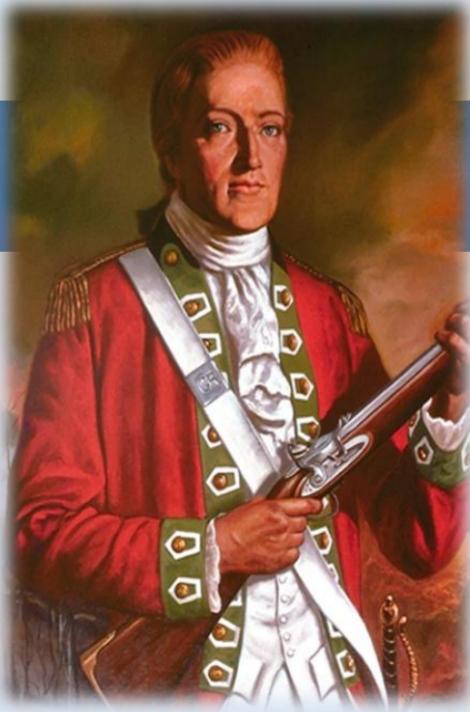
He studied at Halle where he later taught.

He was a follower of Leibniz and Christian Wolff.

His important writing include *Philosophical Meditations on Poetry* Metaphysics

– *Philosophical Ethics* – Aesthetics, 2 vols.

Practical Philosophy – Natural Law – *General Philosophy*



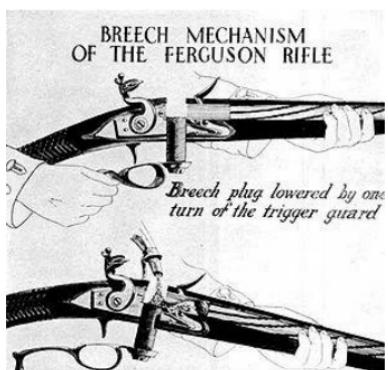
Southern Campaigns

Patrick Ferguson

1744 – 1780

By Spring 1776 Ferguson had his improvements ready for testing. In a famously reported field trial, Ferguson demonstrated the ability to maintain a pace of 4 shots per minute with a maximum of 6 in a minute. While firing at that pace, he poured a stream of steady hits into the 100 yard target. Patrick even managed to overcome high wind and heavy rain during his presentation. With the approval of Lord Townshend and Lord Amherst (among the group), Ferguson's improvements were granted a patent in December 76 and he supervised the manufacture of several weapons for a special unit of rangers created to test the new weapon in combat. Dressed in distinctive green uniforms, the new rangers fell under the direct supervision of General Howe.[\[iii\]](#)

"Patty" Ferguson began his military career in 1759 by purchasing a commission as cornet in the Scots Greys. He served (mostly in Germany) three years before illness took him out of the service for six years. Determined to succeed in a military career, Patrick returned to the army in 1768 as a captain in the 70th regiment doing service in the West Indies. Despite being "of great service in quelling a very formidable insurrection of the negroes", he caught a tropical fever and returned to Britain in 1774. While there, Captain Ferguson worked on some improvements to a breech loading rifle hoping it would rival the accuracy of American riflemen.



Ferguson and his rangers arrived in America in time to see action at the Battle of Brandywine during which they fought with Simcoe's loyalist regiment, Queen's Rangers. At one point during the battle, Ferguson saw Count Pulaski come into sight about 100 yards distant. Easily within Ferguson's personal range. He started to make the shots "but the idea disgusted me and I recalled them." He explained that "it was not pleasant to fire at the back of an unoffending individual who was acquitting himself coolly of his duty so I let him alone." Ferguson later offered the intriguing possibility the man in question may have been George Washington.^[iii] However, he never actually met George Washington and Col James Delancey, who was with Ferguson at the Brandywine incident, reported the individual was Count Pulaski.^[iv] Regardless of the identity, the incident reflects a strong measure of battlefield gallantry that would show itself in Ferguson on several occasions.

A few minutes after Ferguson passed on firing at Count Pulaski a rebel musket ball crashed into his elbow causing the permanent loss of his right arm. Captain Ferguson recovered from his wounds but lost the ability to use his rifle. General Howe disliked him and took the opportunity to have the ranger regiment disbanded and the men dispersed as replacements among various units. Within a few months, Ferguson was back on his feet and using a sword with his left arm. As Sir Henry Clinton was now commanding the British army in New York, Ferguson took the liberty of writing a paper concerning the army and "touch upon the measures that appear to me proper to pursue".^[v]



PERFORMANCE OF THE FERGUSON RIFLE

Six shots a minute

Four shots a minute while advancing

Efficient in any weather

THE FERGUSON RIFLE

PATRICK FERGUSON, the best shot in the British army, invented a rifle in 1776 that loaded at the breech. It was the first breech-loader carried by the troops of any country. The Provincial Regulars are believed to have used this splendid weapon at Kings Mountain. The rifle was ahead of its time and was discarded after his death. It is now rare.

The report to Clinton argued the total force necessary to subdue the colonies should be 27,000 but it needed to be made up almost entirely of light troops. The troops would travel in army groups of 12,000 men of which 6,000 would be light troops. Specifically, they would be men "selected for the purpose, lightly equipped, kept in wind & strengthened by constant exercise & employment." The army would move from area to area creating a temporary base with 6,000 regular infantry. The 6,000 light infantry would then fan out around the "particular district, to gather up all the enemy's partys, collect carriages, provisions or forage, disarm the inhabitants, take hostages or, if necessary, lay waste the country." After all, in Ferguson's opinion, "with regard to the Measures proper to pursue, it is only now become necessary to exert a degree of Severity, which would not have been justifiable at the beginning." Captain Ferguson doesn't suggest exactly when the "probability of a friendly accomodation" gave way to a conclusion that further diplomacy was pointless.[\[vi\]](#)

However, the sequence of events lends itself to believe the switch probably occurred about the same time Ferguson got wounded at Brandywine. He seemed to lose all sense of empathy regarding the rebel population. His report detailed plans to "demolish Springfield * * * and destroy all the houses, grains & fodder throughout that fertile & populous tract." Plans were included to "ruin the Granary of New England", "destroy New London", and "burn Providence". He detailed movements beyond that to Boston in a grand attempt to starve the rebels out by "burning of their grains & the depriving their cattle of all means of subsistence during the hard winter of that country." In this way he would "reduce to great want a people who have always found difficulty in subsisting without foreign supplys." In short, Ferguson recommended laying waste to the entire country and starving the rebel population into submission. For southern rebels, he added a bit of icing on the cake with "Indians from the Back settlements Added to the Terrors of the Example of New England." At that point, Ferguson believed the "Republicans would be obliged to beg for bread."[\[vii\]](#)

Not only did Captain Ferguson's analysis of August 1778 call for harsh measures against the Patriots but it also reflected a serious lack of respect for his opponents. He said the militia would be so cowed by the presence of the British light troops they would not "walk abroad through the country and the Continentals "must either withdraw or force us into a

Battle, which I presume would be the last of the War." In spite of the strong performance by Washington's army at Monmouth three months earlier, Ferguson totally dismissed the rebels ability to face a bayonet. Perhaps the one statement that best summed his analysis of the two armies was "that all depends upon the quality of the troops."[\[viii\]](#) Very interesting that Ferguson himself later forgot all about this rule when placing reliance on his troops at King's Mountain while a militia force destroyed his army.

Ferguson's report also showed the beginnings of another trend in his writings. Without regard for any possibility of error or miscalculation, he shows an almost incredible confidence in his own plan by boldly predicting victory by the end of November. Only 4 months from the date of writing.

Apparently General Clinton received Captain Ferguson's report in a favorable light. Within two months, Ferguson commanded a raid into New Jersey at Little Egg Harbor. His 250 man detachment included some 120 officers and enlisted men from the 1st and 3rd battalions of the New Jersey Volunteers.[\[ix\]](#) Privateers were known to use the Mullica River and the small settlements along its banks for unloading and selling their prizes. Ferguson's force arrived offshore on the 5th of October 1778 but needed a couple of days to scout the entrance before bringing in the ships on the 7th. In the meantime, Ferguson was frustrated by three privateers that successfully escaped and sailed away. After chasing away a few guards, the British proceeded to destroy 10 ships still at the village. Ferguson noted frustration at not attaining complete surprise and abandoned his plan to move upriver to alarm Philadelphia. Instead, he employed the soldiers with "demolishing the Village, which was the principal resort of this nest of Pirates." In making their way back out of the river, several of his ships ran aground. While Captain Collins worked to free the vessels, "an opportunity offered without interrupting our progress" to "penetrate some miles into the Country, destroy three salt works & raze to the Ground the stores & settlements of" some local rebel leaders. However, even in reporting the destruction of the village and other raid, Ferguson added assurance to Clinton that "no manner of insult or injury has been offered to the peaceable Inhabitants."[\[x\]](#)

A few days later a very questionable incident occurred involving Major Ferguson. He received information the infantry companies of Count Pulaski's Legion were quartered in three houses. Ferguson planned a night assault that took place at 4am. Caught unprepared, the rebel infantry suffered about 50 casualties of whom, none survived. Ferguson famously explained "It being a night attack Little Quarter could of course be given, so there are only 5 prisoners." Total casualties for the British were one dead, one missing (possible deserter), and 3 "slightly wounded". Ferguson later offered different justification for the action by explaining "deserters inform us that Mr Polaski has in publick Orders lately directed no Quarter to be given, & it was therefore with particular satisfaction that the detachment marchd against a Man Capable of issuing an order so unworthy of a Gentleman & a Soldier." He went on to conclude that all his men, "both British and provincials, on this occasion behaved in a manner to do themselves honor."[\[xi\]](#)

Certainly not everyone bought into Ferguson's explanation for the harsh treatment inflicted upon Pulaski's men. In his sketch, *An Officer out of his Time*: Major Patrick Ferguson, Hugh Rankin says, "Although Clinton expressed his approbation of the exploit, another Scots officer held the opinion that 'These sort of things will never put an end to the war'." Rankin also brings out the fact Patriot accounts of the incident indicate death counts up to 250 instead of only the 50 men indicated by Ferguson.[\[xii\]](#) Regardless of whose number is correct, the record seems pretty clear that Ferguson gave orders of 'no quarter' for the assault upon Pulaski's sleeping men. The unrealistically low number of British casualties does not indicate a struggle but a complete surprise in which each of Ferguson's 200 men had an opportunity to bayonet a sleeping rebel while the lucky others ran off into the night.

March 13, 1779 – Plenty of time on his hands around New York, Ferguson drafted an improved plan of defense for New York and other important ports held by the British. He calls for very detailed upgrades of most defensive works and shows great confidence in getting it done "for a very trifle of expence." Ferguson was so confident in succeeding, twice he offered to resign "if the measure fails either in execution or effect." Naturally the next idea discussed is his desire to take on the job described. "If he will do me the honor of allowing me to see any part of his directions put in execution, I shall be happy in employing my utmost diligence."[\[xiii\]](#) Ferguson is often described as 'ambitious'. Certainly this unsolicited proposal to Clinton stands as compelling evidence to support that description.

General Clinton did not appoint Patrick Ferguson to rework the defenses but did employ him in the intelligence operations where the captain performed admirably. However, Ferguson's ambitious nature continued to burn and he sent another unsolicited proposal to Clinton. In July, he provided a very detailed plan for improving the defenses of Stoney Point which had not yet been captured by General Wayne and the Patriot army. Never lacking for confidence, Ferguson said his improved defenses would allow 500 men to better defend the place than 1000 could under current set-up. An additional 500 men to serve as a reserve



General Henry Clinton

force for emergencies and a permanent raiding patrol the rest of the time. They could "collect horses, Cattle & every thing in the County, enforce a thorough Submission of the inhabitants, (if allowed to make their property answerable for their Treasons) command extensive intelligence, interrupt the rebel Communications, open the way for Corresponding with the Indians & back Settlements, countenance their inroads, give opportunities for recruits from this Loyal Neighbourhood to join our Provincial Corps & for Deserters to escape from the rebels, & he could always return before the Enemy could Combine a force against him, even if they were at the unprofitable expence of keeping four times his Number of Troops on purpose round the Circumference of his range."[\[xvi\]](#) Captain Ferguson's report displayed a continued lack of respect for his enemy, overconfidence in his own abilities, and ambitious desire for a continually stronger role in the British North American operations. But it also proved him correct as to the current state of defense for Stoney Point. The rebels destroyed all the existing defenses but did not hold on to the position. At this point, Sir Henry looked favorably upon Captain Ferguson's request and put him in charge of rebuilding the British defenses. He estimated three weeks to completion but took nine before actually being done. Clinton considered the work a success and Captain Ferguson became Major Ferguson of the 2nd battalion of the 71st regiment on October 25, 1779.[\[xv\]](#)

A month later and Major Ferguson was at it again. This time he provided Clinton with his thoughts on managing the army in the field in such a way as to prevent plundering by the soldiers. In fact Ferguson titled the document "Proposed Plan for bringing the Army under strict discipline with regard to marauding." An unknown writer later wrote at the top, "Patrick Ferguson's attempt to correct ye Army." He proposed strict rules that included keeping guards at the door of every farmhouse during the time a column is passing by to prevent anyone from going inside to plunder the homes. The proposed rule also required the farmer to voluntarily "bring water, fruit, & milk to the road's side for the refreshment of the troops." Ferguson believed the population would happily comply because, "at present most of the houses are thoroughly & indiscriminately plundered, the beds cut up, the furniture & windows broke to pieces, the men rob'd of their watches, shoe buckles, & money, whilst their wives & daughters have their

pockets and cloths torn from their bodies; and the Father or Husband who does not survey all this with a placid countenance is beat, or branded with the name of traitor and rebel, **." The idea was for the British army to subsist off the populace but not overdo it by plundering them.[\[xvi\]](#)

Unfortunately for the Whig population (which the clueless Ferguson estimated at 10% of the total), the plan included total forfeiture of all property. However, instead of continuing the practice of allowing the men to plunder at will, Ferguson would systematically liquidate the entire estates and divide the spoils equally among the regiments involved. "By this means the soldier would at times be gratified by a just booty without hurting discipline, and military execution." Consistent with many of the British conservatives, Ferguson estimated "persons under this description, altho' they may possess a large proportion of the property of the continent, are not certainly one tenth part of their numbers."[\[xvii\]](#)

*"By this means
the soldier
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be gratified by
a just booty
without
hurting
discipline, and
military
execution."*

A few days later, Ferguson sent yet another unsolicited proposal to General Clinton. He was convinced the "Critical & Desperate State of the rebel currency & the indifference, not to say Disgust, of the People at their new Governors render it incumbent on M Washington to support his pretensions & rest the fate of the Rebellion upon a general Engagement". If Clinton would bring 15,000 British troops out of New York to face the rebel army, Washington would be forced to commit his army to a "General Action or lose all Credit with his Troops & they with themselves & the County." As usual with Ferguson's plans, the British needed very little by way of supplies as he intended to live off the land. Believing Clinton must "surmount (his) Softer feelings & however painful to exercise a partial severity, in order to save Millions from impending Distraction", Ferguson argued strongly for severe measures against the population of New Jersey. He anticipated a retreat from Washington that would leave New Jersey open for raiding. "The Troops, after the necessary demolition of the Rebel Cantonments at Elizabeth Town, Newark, Raway & county, could advance towards Brunswick, destroy the neighbouring Country." From there, two columns would work destroy Trenton, "Brunswick, Princeton, Kingston, Maidenhead, Borden Town, Crosswicks, Allen Town, with the adjacent Houses, particularly demolishing all barracks, stores, bridges, Carriages, mills, grain & Forage, driving in all Cattle & Horses; whilst another detach burnt Freehold, Monmouth, the Piratical Towns & craft at Barnigat, Squan & Toms River, & the numerous Salt works upon that Coast, all of which might be accomplish'd in four days without opposition from the Continental Troops." Ferguson went on to suggest this action would serve as such a "terrible example to the Obstinate Rebels", they would likely capitulate and therefore save more lives than it cost.[\[xviii\]](#)

Within a month of his latest suggestions, Major Ferguson was granted command of the newly formed American Volunteers and transferred to the Southern Campaign where he spent several months recruiting and training the Tory militia of the South Carolina Back Country.



An Officer out of his time, Major Patrick Ferguson, Sources of American Independence, Vol II, Peckham, 287

[\[ii\]](#) Sources of American Independence, Vol II, Peckham, 288 - article on Ferguson written by Hugh Rankin

[\[iii\]](#) Ferguson to Adam Ferguson, 31 Jan 1778, Sources of American Independence, Vol II, Peckham, 299

[\[iv\]](#) The Road to Guilford Courthouse, John Buchanan, 198 quoting from James Fenimore Cooper who said, "(Delancey) constantly affirmed that his commander was mistaken. * * * It was his opinion from some particulars of dress and stature that it was the Count Pulaski."

[\[v\]](#) Ferguson to Clinton, 1 August 1780, Sources of American Independence, Vol II, Peckham, 301

[\[vi\]](#) Ferguson to Clinton, 1 August 1780, Sources of American Independence, Vol II, Peckham, 307

[\[vii\]](#) Ferguson to Clinton, 1 August 1780

[\[viii\]](#) Ferguson to Clinton, 1 August 1780

[\[ix\]](#) Provided informally by Todd Braisted

[\[x\]](#) Ferguson to Clinton, 10 October 1778, Sources of the American Independence, Peckham, 312

[\[xi\]](#) Ferguson to Clinton, 15 October 1778, Sources of American Independence, Peckham, 313 - 314

[\[xii\]](#) Sources of American Independence, Peckham, 290

[\[xiii\]](#) Ferguson to Clinton, 13 March 1779, Sources of American Independence, Peckham, 315-319

[\[xiv\]](#) Ferguson to Clinton, 6 July 1779, Sources of American Independence, Peckham, 325 - 329

[\[xv\]](#) Sources of American Independence, Peckham, 290, from Rankin intro to Ferguson letters.

[\[xvi\]](#) Ferguson to Clinton, November 1779, Sources of American Independence, Peckham, 336 - 340

[\[i\]\[ii\]\[xvii\]](#) Ferguson to Clinton, November 1779, Sources of American Independence, Peckham, 341

[\[xviii\]](#) Ferguson to Clinton, 15 November 1779,

'Marxism', in so far as that term refers to what the man actually wrote was an unstoppable success; he completely upended the accepted hierarchy of the day, laying the seeds for almost all of the advances in working rights, pay and entitlements we take for granted today.

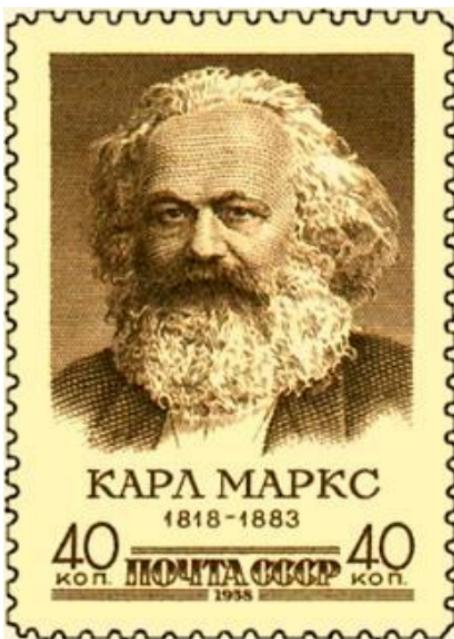
I'd say the aristocracy were flabbergasted when they read '*Das Kapital*', not merely the ideas, but the tone in which they were presented, it oozed a jaw-dropping self-assurance. All of this 'dictatorship of the proletariat' stuff is seldom found and when it is there it functions more like a bugle call to rally the troops. But what you will find is truckloads of excerpts from established political economists, people who's opinions were only ever assailable by reference to the 'standard works' and who only ever disagreed with one another on the most tangential and irrelevant of points; these learned paragons of erudition are now dragged over Marx's steaming hot coals in the most barbaric orgy of iconoclastic frenzy perhaps ever witnessed in the history of ideas.

I can't think of anything even remotely comparable; on the finest points of theory these learned expositors are pulverised by relentlessly logical argumentation backed up by thousands of detailed examples gathered from the four corners of the globe and all valorising the toiling worker; the man in the mineshaft, the negro in the field, the chimneypot urchin, all at the expense of the 'gentleman' investor; who is now witheringly dismissed as a 'bourgoise capitalist' - absolutely sensational stuff, overnight, the world has been turned upside down.

This had to blow the socks off anyone who read it, the purest high voltage; the grey 'dismal science', the exclusive reserve of Oxford dons and the like, men of 'impeccable integrity' and of the 'highest moral calibre' are here treated like common criminals, their elaborate economic philosophies unveiled as an immense scam to swindle the 'common man'. None of this 'lower orders' stuff for Marx; here is a 'learned gentleman' talking about them in the language of an aristocrat and telling them that the game's up, they've been screwed; as though they're not aware already, sure - but to see it in print, to be able to thumb through it, commit it to memory, to rehearse its arguments - this is the beginning of organised labour proper and the rationalization of the workplace and whoever clocks off at a reasonable hour, has a living wage, proper benefits and entitlements and enough hours left in the week to have a life for themself, well they can first of all drop to their knees and thank the Christ, or whatever God they subscribe to, that the powers that be saw fit to bring Marx into the world.

Karl Marx's Teleological Gambit

by Gile na Gile



KARL MARX

abridged

Das Kapital



GATEWAY EDITION 1.25

The Manifesto...
bears little relation
to the thinker to
be found in
Capital...

In *Das Kapital*, Marx rolled up his sleeves and left behind the pimply, sweaty labours of adolescence, which is what the *Communist Manifesto* amounts to, and committed himself somewhat to the actual realities of labour relations and capital surplus production. The *Manifesto*, a very immature effort in many respects (despite its popularity) which bears little relation to the thinker to be found in *Capital*, had only the space to provide the most general lineaments of a theory which was still undergoing gestation. In *Capital*, in short, he is no longer writing a soap opera for aspiring postgrad revolutionaries as such grand sweeps of history, such towering predictions as are found within its pages would have been repugnant to his maturer thought.

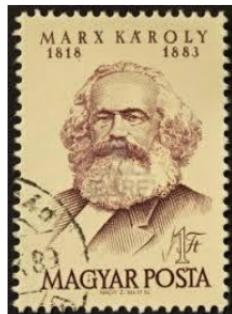
In fact, I think he's privately repudiated the strict teleology of dialectical materialism in his later work though he might reference it occasionally to spice up what can be at times a very tedious and repetitive narrative. How many people have cross-referenced the entire work exhaustively to unearth its inner consistency, half a dozen I'd say, including Lenin who would naturally aver that there is an unfolding schema to be found which is importantly, internally consistent, since he himself is embroiled in its consequences. I wonder if Derrida had put himself to the task would it have survived his scrutiny - not likely - it would evaporate like every other text of its genre; to me *Capital* remains an act of obsession; an obsession with ridding the world of poverty and exploitation - a world in which he himself was a victim.

This reflects my own notions of what the fundamental motivating forces are that drive people to produce works of this nature - I don't see rhetorical devices deployed, I see earnestly expressed emotion; if this were a strategem and not derived from his temperament we may expect different types of them; inconsistencies within the text; I mean, what on earth do we suppose motivated the man otherwise - 'intellectual vanity'?, the desire to simply solve problems? - of course he was stimulated into action by the exploitative insanity he saw all around him; the mind simply doesn't wake up every morning to complete this colossal engagement without what we may call George Bernard Shaw's 'life force' coursing through your veins.

Marx's argument in *Capital* is then, for me, primarily a moral one. It does not strike me as the work of a man who believes fundamentally in the teleological nature of his philosophy - rather it strikes me as someone who is doing his hardest to make the argument of his *magnum opus* appear as watertight as possible; such is the importance he attaches to its ends. He was far too clever to believe that the myriad multiple and ever differentiating relations that emerge out of the social means of production would not in turn alter the nature of surplus accumulation. Today, capital flight, the race to the bottom, labour migration; all of these things are continually being altered by concrete policy decisions in the non-dialectical real world.

Capital flight during the South Asian financial crisis of 97 was mitigated in South Korea by that government ignoring World Bank advice and instituting deposit fees which were non-refundable when the surrounding currencies were collapsing - always and everywhere there are instances of 'Capital' having its tail tweaked here and there - for the supposedly (short-term) benefit of the general good. I think he'd be pretty much appalled - though probably not too surprised - at what's happening at the nether reaches of Capital today. The goalposts have shifted somewhat since his time; today the exploitation has been outsourced to the former colonies whilst Western capitalist societies have through their strengthened institutions reformed themselves from within making the dispersal of capitalism's delights more amenable to us all - of course we have comfy seats and a pleasant view.

Naturally, he approaches each successive problem scientifically; he's attempting to uncover laws of motion in the field of economics that govern the behaviour of capital - it is absolutely required for him to demonstrate the indisputable presence of these processes - surplus labour value, diminishing returns, the need for capital to continuously expand and exploit new markets etc. and to rigorously test his hypotheses. He is, above all else, a social scientist. But, let's face it, where are the technical complications in his 'core' argument, the theory of labour surplus value? A Kalahari hunter-gatherer flogging bushmeat from a bamboo stand knows all about how wealth is appropriated from his labour when you try to barter him out of his dinner; he has made the same calculations - I run for x amount of time, my energy expenditure, my likelihood of encountering the same game again = I must have a particular price for my labours and depending on the amount I am offered which is less than what I have determined to be justifiable for my exertions; well that amount equals my rate of exploitation. Marx spent nearly 200 pages in *Capital* getting this one pinned down.



Again, it's the driest form of social science but the purpose behind it all is to concretise the experience and effects of exploitation and that emerges from a very discernible moral standpoint. He has made a particular judgement on the society that surrounds him and has dedicated his powers to constructing a science of industry and of social phenomena that will provide oxygen to those (such as himself) who are attempting to introduce progressive change. In the Communist Manifesto, he had written;

"The philosophers have hitherto attempted to interpret the world, the point is to change it"

Everywhere, in fact, he expresses his distaste - his moral repugnance - for exploitative work practices that effect the lowest strata of society. Here's a lengthier passage which illustrates quite well the true motivations of Marx's writing, his preface to the first edition of *Kapital* from 1867;

"The social statistics of Germany and the rest of Continental Europe are, in comparison with those of England, quite wretched. But they raise the veil just enough to let us catch a glimpse of the Medusa's head behind it. We should be appalled at our circumstances if, as in England, our governments and parliaments periodically appointed commissions of inquiry into economic conditions; if these commissions were armed with same plenary powers to get at the truth; if it were possible to find for this purpose men as competent, as free from partisanship and respect of persons as are England's factory inspectors, her medical reporters on public health, her commissioners of inquiry into the exploitation of women and children, into conditions of housing and nourishment, and so on. Perseus wore a magic cap so that the monsters he hunted down might not see him. We draw the magic cap down over our eyes and ears so as to deny that there are any monsters."



Marx's reputation has faltered on the failure of the much heralded revolutionary conditions of dialectical materialism to announce themselves. It is a stunning vision no mistake, were he but a magician or a soothsayer I would rest content and allow myself fall into the lap of providence without worrying about the thousand and one intermediary catastrophes that may upset our progress to communist utopia. One thing's for sure if he retains this larger vision whilst embarking on *Das Kapital*; there are many moments in it's writing where he has momentarily forgotten the preordained finale and allows himself to be angered and provoked into hostile personal attacks against his peers and clearly shows that the contemporary events of which he is describing; such as the conditions in the English factories and the consolidation/pasteurization of land after the Irish blight of 1847 - all show him to be a man not given to dwelling too long on the near impossible schematics of a futuristic post-capitalist landscape.

Instead, he has moved to action by the rapacious nature of 19th century imperialism and its exploitative work practices at home and it is this message, more than any other - and certainly not a supposedly "collapsed" teleology, which compelled readers, particularly in the post-colonial/neo-colonial 'Third World', to pay him so much attention in the context of their own struggles for independence.. He was after all, speaking directly on their behalf, a somewhat unique position for a Victorian economist and a progressiveness which matches even contemporary standards of human rights and entitlements. In the end, he is a man much misunderstood and maligned by the many aberrant paths which his 'creed' has been taken.

MacBeth

By Chookie

Mac Bethad mac Findláich (MacBheatha mac Phionnláigh in modern Gaelic) or MacBeth in English, was, contrary to a popular work by William Shakespeare, one of the better Kings of Scots. His reign lasted 17 years (a notable thing in a time when kings were lucky to last anything over 5 years).

MacBeth gained the throne when King Duncan I died in battle (against MacBeth) – incidentally, King Duncan wasn't the old fogey described in the play, nor was he murdered in his sleep. It makes a great story though.

One possible participant, possible because he doesn't appear in any Scottish or Irish record, but he does appear in the *Orkneyinga* is Karl Hundason. The *Orkneyinga* Saga says that a dispute between Thorfinn Sigurdsson, Earl of Orkney, and Karl Hundason began when Karl Hundason became "King of Scots" and claimed Caithness. The identity of Karl Hundason, which is unknown to Scots and Irish sources, has long been a matter of dispute, and it is far from clear that the matter is settled. The most common assumption is that Karl Hundason was an insulting byname (Old Norse for "Churl, son of a Dog") given to Macbeth by his enemies.



It's also been suggested (By W F Skene) that Hundason was Duncan I, it's also been suggested however, that he is a literary invention. I doubt this invention. My reading which is open to challenge is that Duncan I, by-named "An t-llgarach" (The diseased) was Karl Hundason.

According to the *Orkneyinga*, in the war which followed, Thorfinn defeated Karl in a sea-battle off Deerness at the east end of the Orkney Mainland. Which would fit as Duncan died in battle off Tarbat Ness.

While MacBeths' reign was on the longer side for the time, he was secure enough to make a pilgrimage to Rome in 1050, where according to Marianus Scotus, he "...gave money to the poor as it were corn...". Taking a full year to go on pilgrimage indicates that there was not all that much opposition to his rule.

Unlike the play, Lady MacBeth – she had a name, by the way – she was Gruoch ingen Boite and was the daughter of Boite, son of Kenneth III. MacBeth was her second husband. Her first husband, Gille Coemgáin mac Mail Brigt, died in battle in 1032. Her son from this marriage, Lulach mac Gille Coemgáin succeeded MacBeth as King of Scots.

He might have been an adequate king if he had lasted, but going by his Gaelic by-name (Tairbith) meaning "Unfortunate", it's unlikely. It doesn't matter anyway as he was assassinated in 1058 on the order of Malcolm III (Máel Coluim mac Donnchada) aka Malcolm MacDuncan aka Ceann Mor (Anglicised as Canmore, meaning "Big Head") who replaced him on the throne.

But where did Shakespeare get the idea? Basically from Raphael Holinshed's *Chronicles of England, Scotland, and Ireland*, which in turn borrows from Boece's 1527 *Scotorum Historiae*, which flattered the antecedents of Boece's patron, King James V of Scotland. Both of these chronicles are, while primary sources, largely fictional. But then, historical accuracy? What's that?





Jacques Derrida (1930-2004)

was the founder of “deconstruction,” a way of criticizing not only both literary and philosophical texts but also political institutions.

Although Derrida at times expressed regret concerning the fate of the word “deconstruction,” its popularity indicates the wide-ranging influence of his thought, in philosophy, in literary criticism and theory, in art and, in particular, architectural theory, and in political theory. Indeed, Derrida’s fame nearly reached the status of a media star, with hundreds of people filling auditoriums to hear him speak, with films and television programs devoted to him, with countless books and articles devoted to his thinking. Beside critique, Derridean deconstruction consists in an attempt to re-conceive the difference that divides self-reflection (or self-consciousness). But even more than the re-conception of difference, and perhaps more importantly, deconstruction works towards preventing the worst violence. It attempts to render justice. Indeed, deconstruction is relentless in this pursuit since justice is impossible to achieve.



strategic possibility of fighting on in North Africa in 1940

by bartieboy

General Charles
Auguste Paul **Noguès**
(1876 – 1971)

1918
Commanding Officer 17th Artillery Regiment

1926 - 1929
Commandant of the Ecole d'Application d'Artillerie

1929 - 1931
At disposal

1931 - 1933
General Officer
Commanding 10th Division

1933 - 1936
General Officer
Commanding XIX Corps
[Algeria]

1936 - 1939
Member of the Supreme War Council

1936 - 1943
Resident-General of Morocco

1936 - 1939
Commander in Chief Morocco

1939 - 1940
Commander in Chief North Africa

1940 - retired



In North Africa there were French generals who wanted to continue the war regardless of what happened in the homeland. On June 17 after listening in tears to Petain's broadcast announcing that the new government was asking for armistice, General Auguste Noguès, Resident General of Morocco and Commander-in-Chief of the North African theatre of Operations, got off a sharply worded protest to General Weygand. 'All North Africa is consternated' he wired. 'All land, air and naval forces ask to continue the struggle to save honour and preserve North Africa for France'.

'I am ready, if the government agrees, to take separately from it the responsibility of this attitude... With the aid of the naval squadrons and the air forces promised me we can hold out.'

In Bordeaux the generalissimo was not pleased by this unusual show of resistance by the military in North Africa. He and the Marshal were resolved, if the Germans agreed, to halt hostilities not only in the homeland but in the Empire. He replied sarcastically to General Noguès the next morning.

Commander-in-Chief is astonished by the message of General Noguès. French troops continue to resist in all parts of France.

Undaunted by this rebuke, General Noguès on the 18th appealed over the head of Weygand to Petain.

All the troops as well as the French and Muslim population beg me to respectfully ask the government to continue the struggle and defend the soil of North Africa... To cede the two protectorates... without fighting would be considered treason.... With our fleets intact, with the planes which are now arriving (2,648 modern planes of which 710 were the latest model fighters and 431 were bombers) and with some additional reinforcements in cadres and material we can hold out a long time - long enough, no doubt, to contribute to the defeat of our enemies.

But Petain and Weygand would not hear of it, they considered this well liked, respected and experienced general to be potentially dangerous and rebellious and discouraged him on every step of the way.

When denied reinforcements Noguès send some officers to France to gather troops and supplies but they were soon arrested and thrown in jail.

Meanwhile Darlan stopped ships embarking for North Africa or recalled ships that were already under way.

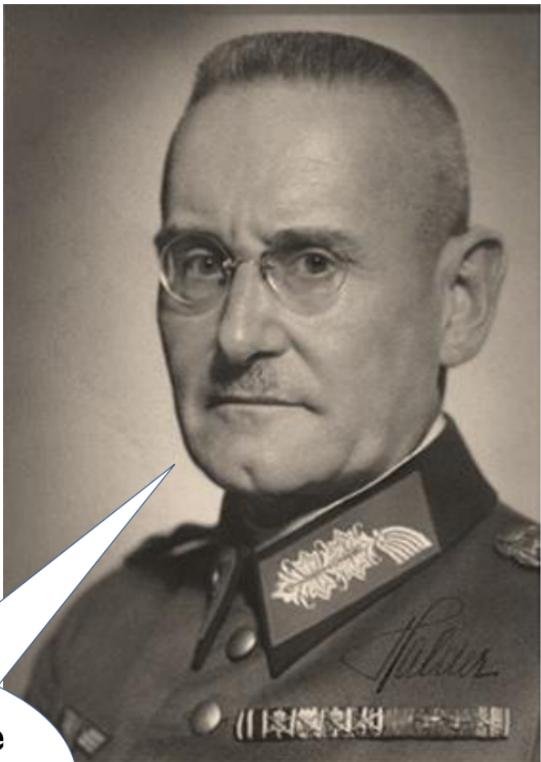
Weygand contended to his dying breath at the age of 98 in 1965 that the Germans could easily have sent through Spain a few panzer divisions, ferried them across the strait of Gibraltar under the umbrella of the luftwaffe, which would have annihilated the French and British fleets there, landed them in Spanish Morocco and quickly overrun French Morocco and Algeria while the Italians pressed from the other side against Tunisia.

But this thesis is easily refuted. In the first place the Spaniards had no shipping with which to carry several divisions over the strait. And it is far from certain that Franco would have permitted transit to the Germans.

But could the Germans have done it? They were about to assault Great Britain and needed every available available place in the venture. Few fighters and bombers could have been spared for a secondary field of operations. As it was, the French had 700 new fighters to oppose the Luftwaffe - more than Britain in the first weeks of the battle of Britain. With such fighter cover the French and British could easily have destroyed any ship trying to cross from Spain to North Africa.

Perhaps one can leave the last word to General Halder, Chief of the German Army General Staff at the time. "It would have been impossible" he concluded, "to conquer England and North Africa at the same time," underlining the words himself.

**'It would have
been
impossible'**



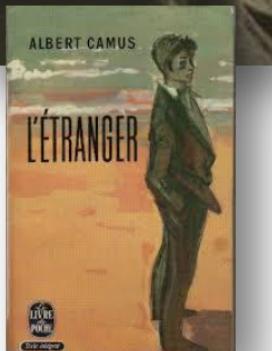
Franz Halder -- Chief of Staff -- 1938-1942.



“One that has well digested his knowledge both of books and men, has little enjoyment but in the company of a few select companions. He feels too sensibly, how much all the rest of mankind fall short of the notions which he has entertained. And, his affections being thus confined within a narrow circle, no wonder he carries them further than if they were more general and undistinguished. The gaiety and frolic of a bottle companion improves with him into a solid friendship; and the ardours of a youthful appetite become an elegant passion.”

...from *Essays* by David Hume

Albert Camus



"Like great works, deep feelings always mean more than they are conscious of saying." — Albert Camus.

In 1942, Albert Camus published the immediately popular novel *The Stranger*. In the same year he published his best known philosophical essay, *The Myth of Sisyphus*. Jean-Paul Sartre also published one of his better critical essays *On Albert Camus's The Stranger*. *The Myth of Sisyphus* contained the quote I have used here as a leader.

After Sartre's essay, Camus and his novel were permanently tagged with the designation "Existentialist." It was a designation he tried to shake off the rest of his life. Most notably for my purposes, he declared in a 1945 interview, "**I am not an existentialist.**" Of Sartre, he goes on to say:

"Sartre is an existentialist, and the only book of ideas that I have published, *The Myth of Sisyphus*, was directed against the existentialists."

How does a novel mean by Patito de Hule

Most criticism of *The Stranger* had been written with the idea that it is an existentialist novel. Sartre's criticism was widely accepted. Camus, however, in a new preface for the 1955 American University edition of *The Stranger*, finished by saying:

"One would therefore not be much mistaken to read *The Stranger* as the story of a man who, without any heroics, agrees to die for the truth. I also happened to say, again paradoxically, that I had tried to draw in my character the only Christ we deserve. It will be understood, after my explanations, that I said this with no blasphemous intent, and only with the slightly ironic affection and artist has the right to feel for the characters he has created."

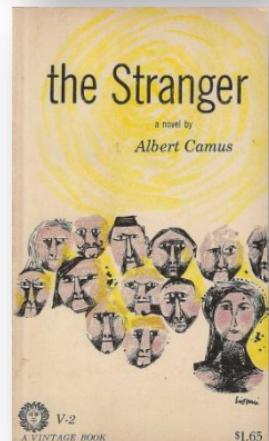
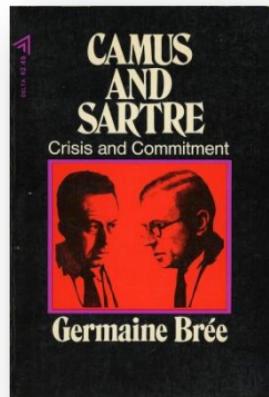
Since 1955, much criticism has focused on the Christ-figure approach. Camus's notion of the Christ-figure unquestionably evolved over time, but it seems probable that he had something along those lines in mind when he wrote the novel. So, what about Sartre's existentialist interpretation? Well, that is a valid interpretation too. "Like great works, deep feelings always have more meaning than they are conscious of saying." I take this to mean that each reader must arrive at his own meaning, and, as long as they are reasonable interpretations, they are further meanings than the author was conscious of saying. In fact, the author himself has had many influences that he/she is not aware of and they have their effect on the novel.

Now as to Camus himself or his novel being existentialist, I'm not even sure precisely what that means. What's more important is the philosophical lens Camus, Sartre, or any other reader uses when appraising the novel. Philosophy is not a branch of knowledge, and it is not "right" or "wrong." Philosophy is a lens to look at things with different perspectives. The philosophy is not right or wrong, but it is more or less useful as it helps us more or less to see things in different lights. For example, empiricism is useful when we want to describe physical phenomena. It is useless when we want to discuss abstract ideas like the meaning of life. Philosophers identify and systematize all the assumptions we use unconsciously when we answer questions. Philosophy properly cannot answer questions, but only pose them.

Sartre, then, looked at *The Stranger* through an existentialist lens. Many of the phenomena in the novel fit well under that lens. His critique was existentialist. Does that mean that Camus was writing while looking through the existentialist lens? That question is far more difficult to answer. Existentialism is a philosophy that suggests certain issues like the individual, freedom, and so on are more important to look at than others. Because 19th century developed under the influence of philosophers and writers with an existential bent, some existentialist thought became a part of the culture. Certainly Camus was influenced by that. Just consider that he had read writers like Jaspers, Kierkegaard, Heidegger. . . Of course there was some influence on the way he thought and some existentialist ideas showed through in his work. Even if that were not the case, and this is important, it would not take away the validity of reading his work through an existentialist lens.

A case in point might be appropriate here. The Freudian psychoanalyst Ernest Jones in 1910 wrote a famous essay on Shakespeare's Hamlet. The most famous part of that essay interpreted Hamlet as having an Oedipus Complex. He had an even more remarkable interpretation of Ophelia; as I remember he assumed that as a small child she had been abused by an uncle. Details are irrelevant; was she abused as a young child? Of course not! She was a fictional character and did not exist as a young child. But for purposes of psychoanalytic interpretation, she must have had a childhood, and evidently it was traumatic. Jones's interpretation was influential for acting and writing about the play for quite a few years. But was Shakespeare a Freudian? Of course not. He lived almost 300 years before Freud. But psychoanalysis does provide a lens through which characters can be examined and which suggests how they might act in certain situations.

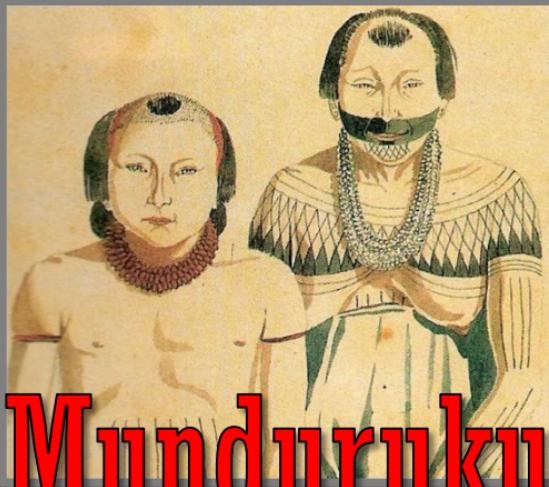
So it is with looking at characters through a philosophical lens. In fact it is absolutely necessary. Before we can discuss any character, we must have a set of unconscious fundamental assumptions that we all make. Those assumptions are called philosophy. They are commonly called "common sense."





**Those who
lack the courage
will always find a philosophy
to justify it.**

-Albert Camus



Munduruku

the Amazon Spartans

by Tairusiano

The banks of the Tapajós river was the home of an ancient tribe the *Wuy jugu*, but this tribe would become famous by the name of Mundukuru given by their enemies that means Fire ants in reference to their tactics to attack en masse with fire arrows.

Who are the Munduruku? The Munduruku is a Tupian speaking tribe that developed in the Tapajós River Basin, initially not very different from the rest of the tribes of the amazon, with time the Munduruku developed a unique society based in the war and headhunting.



The Munduruku society had a social organization based on the existence of two exogamy halves; the red half and the white half. The clans are divided into red clans and white clans. This strange division, made to facilitate the defense when half is working in the plantation or hunting and the other half had the obligation of protecting the tribe, this system permitted the Munduruku to always have an army of readiness without affecting the crop.

Hwere always under orders of protecting the tribe and were positioned in a different and separated, houses similar to military barracks.

Although we have not quite sure how this transformation occurred it is speculated that it happened by necessity, the Munduruku was one of the few tribes in the region that developed a advanced form of agriculture and probably the Munduruku were targets of constant attacks from other tribes.

With this military system the munduruku begun developing new ways of war and weapons, and the most famous munduruku weapon would be the longbow made from (*Handroanthus impetiginosus*) the Munduruku bow was one of the few bows in America made for war.





After this military revolution the muduruku began their miliary expansion, attacking neighboring tribes. The munduruku tactic was simple attacking at dawn raining fire arrow over the enemy ("ao primeiro raiar os munduruku irão atacar" a ancient saying 'in the first sunshine the munduruku will strike'), after the enemy was weakened the warriors moved to melee, with this very belligerent behavior war became part of the munduruku and the headhunting was practiced their importance was due to the fact that, according to the Indian's belief, they propitiated success in hunting, gathering and agriculture, therefore becoming necessary, to the well being of the tribe, war was the central element of the Munduruku, life that is, the core reason of the tribe's existence.

War anchored the cultural values and social organization of the tribe. Independently of revenge, of disputes or of any other "just" cause, the war had to happen for the Munduruku: the life of the tribe depended on the enemies death and on their valued heads.

the munduruku called them humans and every other people non munduruku they called *pariwat* (prey)

his headhunting society conquered a great region and called that Mundurukânia (lands of the Munduruku). The peculiarity of the Munduruku war consisted in the fact that she not satisfied with fear and escape from enemies, as would be the case if the dispute was only a matter of territorial conquest. Neither Warriors are sated with the death of one or a few enemies compensate for the death of one or more relatives or friends, as happened where typified as wars of vengeance, that impelled varied tribal groups, particularly Tupinambá. The Munduruku war not ceased with the demise of an enemy group, there were always other enemies to be hunted down, defeated, decapitated and even exterminated. Losers in this case meant death and the subsequent appropriation by the winners of their heads were transformed in the most valuable trophies of war. It was not enough, so only frighten, win and drive the other tribes, their warriors had to stop exist. Their heads adorned and transformed into desirable objects which symbolized victory and life Munduruku constituted the condition the existence of the same tribe, they had the power to give due livelihood thanks to lush hunted, and they provided crops. The death of other was therefore a necessary condition for the survival of Munduruku, or even the existence of these Indians depended on logic native death of the other, any other, or any other, same, all others. Metaphorically one can then say the death of another constituted the true food of Munduruku; which means that the war was for them, such as hunting, fishing, collection and harvesting, an endless task. They would not then the search for enemies or their heads magical; actually went, yes, in search of own life. Here one sees an interesting paradox if it continued on reasoning like this, supported by a formal logic, for if the Muduruku goal was actually achieved, that is, if war came to an end with the death of all the enemies, then no would be no more heads to be hunted and mummified and consequently a hazard to life Munduruku ensue, but the her own end.



An elder Muduruku

This shows then that were more enemies alive than necessary to Munduruku, because only then could contribute decisively, once dead, with their heads turned into trophies for the welfare of those who had killed and Society warriors who had produced his killers, ensuring their existence. So we understand more easily why the huge movements made by groups of war Munduruku, who roamed thousands of miles away in periods that extended up to a year and a half on the hunt for enemies and their precious heads. which would have been the fate of the Amazonian populations if they had not been colonial intrusion and the war machine had not located Munduruku progressively dismantled? If that were the case and had Munduruku exterminated all his enemies, ie all other tribes were within reach of their war expeditions, it may be supposed they inevitably begin to be strong distinctions between subgroups of Munduruku own tribe and the resulting pregnancy "enemies internal, "whose heads might pass to enjoy the status of heads-trophies of former enemies belonging to other ethnic groups. but, before they replace the question "and also extinguished when the Munduruku began to be disabled as a result of the establishment friendlinternal enemies? "would be more appropriate to assume that the Munduruku culture would have changed the meaning of "heads of enemies," since continue in that position would lead to a process of self-annihilation, way unthinkable for any community, human or not human. Anyhow, the story showed that the roller-compressor and relations with the colonizers and lost his rationale with the general peace that gradually underwent all other ethnicities since. (these Indian warriors cut off the heads of enemies killed, took the brain, eyes and tongue. Then plunged their heads into the oil from a plant called andiroba and put their heads to dry. Then their heads adorned with feathers and poked sticks into pieces. These heads became so "Pariuáa", the most valuable war trophies of Munduruku.)

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A guerra implacável dos Munduruku:
elementos culturais e genéticos na caça aos inimigos
José Sávio Leopoldi

BASIC FACTS FOR HISTORUM BOOK DISCUSSION GOTTFRIED WILHELM VON LEIBNIZ



LEIBNIZ CHRONOLOGY

Chronology is a collection of bladders of wind. All who thought to pass over it as solid ground have been immersed.
-Voltaire-

Note: Dates are given according to the Gregorian calendar.

1646 1 July: Born in Leipzig, the son of Friedrich Leibniz (1597–1652), professor of moral philosophy at the University of Leipzig.

1648 End of the Thirty Years War.

1650 Death of René Descartes.

1651 Publication of Thomas Hobbes's *Leviathan*.

1652 Leibniz's father dies, leaving him to be brought up by his mother.

1653 Enters the Nicolai School in Leipzig

1661 Enters the University of Leipzig. His teachers include Jakob Thomasius and Johann Scherzer.

1663 Defends and publishes his bachelor's thesis, *Metaphysical Disputation on the Principle of Individuation*. Attends some lectures by Erhard Weigel at the University of Jena.

1664 Defends and publishes his master's thesis on philosophy of law, entitled *Specimen quaestionum philosopharum ex jure collectarum*.

His mother dies.

This chronology first appeared in a Historum book discussion and was cobbled together by Pedro.

1665 Studies law and receives his bachelor's degree.

1666 Publishes *Dissertation on the Combinatorial Art*. Writes his doctoral thesis in law, *On Difficult Cases in Law*, but the degree is refused by Leipzig. Moves to the University of Altdorf.

1667 Receives doctorate in law from Altdorf. Takes a position as secretary to an alchemical society in Nuremberg. Moves to Frankfurt and publishes his *New Method for Learning and Teaching Jurisprudence*.

1668 Moves to Mainz, where he is appointed to the High Court of Appeal by the elector. Catalogs the library of Baron Johann Christian von Boineburg. Writes an anonymous tract supporting the elector's candidate to be king of Poland.

1669 Engages in ecclesiastical diplomacy and in writing about theology and philosophy of religion, including the drafts known as *The Catholic Demonstrations*. Publishes anonymously his *Confession of Nature against the Atheists*.

1670 Produces for Boineburg an edition of Nizolius's *Anti-Barbarus*, with a preface. Works on physics and studies Hobbes. Writes his only letter to Athanasius Kircher, whose works he had read and admired.

1671 Publishes anonymously the *New Physical Hypothesis*.

1672 Goes to Paris on a secret diplomatic mission to present a peace plan for Europe. Meets Antoine Arnauld and Christiaan Huygens. Boineburg dies. His sister, Anna Catherina, dies.

1673 Travels to London in hope of setting up a peace conference. Meets Henry Oldenburg, secretary of the Royal Society, and Robert Boyle. Demonstrates a model of his calculating machine. Elected a fellow of the Royal Society in London. The elector of Mainz dies. Leibniz returns to Paris and begins intensive study of higher mathematics. Writes *Confession of a Philosopher*.

1674 Working on mathematical problems and on completing his calculating machine.

1675 Makes a breakthrough with the infinitesimal calculus. Meets Nicolas Malebranche and Ehrenfried Walther von Tschirnhaus.

Begins a 20-year correspondence with French cleric Simon Foucher. Begins the writings that form the *De summa rerum*.

1676 Decides to accept employment with Johann Friedrich, Duke of Hanover. First (indirect) exchange of letters with Isaac Newton.

Travels via London to Holland where he visits the microscopists Jan Swammerdam and Antoni van Leeuwenhoek in Amsterdam and Delft, and Benedict de Spinoza at The Hague.

December: Arrives in Hanover.

1677 Publishes the diplomatic work *De jure suprematis*. Second exchange of letters with Newton. Spinoza dies.

1678 Receives a copy of Spinoza's Ethics. Continues work on the universal characteristic.

1679 Begins his involvement in the Harz mine-draining scheme. Begins a 23-year correspondence with Jacques Benigne Bossuet, later to become bishop of Mieux, and a long correspondence with Ernst von Hessen Rheinfels. Johann Friedrich dies and his dukedom passes to Ernst August, whose wife Sophie and later their daughter Sophie-Charlotte become Leibniz's trusted friends and correspondents. Hobbes dies.

1682 Publishes the first of about 50 articles in the *Acta Eruditorum*.

1684 Publishes *New Method for Maxima and Minima and Meditations on Knowledge, Truth, and Ideas*.

1685 His involvement in the Harz mine projects ends. Researching the history of the House of Brunswick-Lüneburg becomes his principal official duty. Birth of George Berkeley.

1686 Completes the first draft of the *Discourse on Metaphysics*. Correspondence with Arnauld begins. Publishes *Brief Demonstration of a Notable Error of Descartes*.

1687 Leaves Hanover on a journey that takes him, over the next three years, to southern Germany, Austria, and Italy, officially researching the history of the House of Brunswick. Begins a 10-year correspondence with professor of mathematics Jakob Bernoulli. Publication of Newton's *Principia*.

1688 Meets the Kabbalah scholar Christian Knorr von Rosenroth in Sulzbach. Conducts numerous trips and meetings in furtherance of his interests in geology, mineralogy, and natural history.

1689 Publishes *Schediasma de resistentia* and *Tentamen de motuum coelestium causis*.

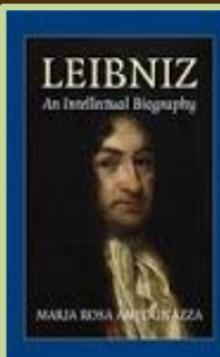
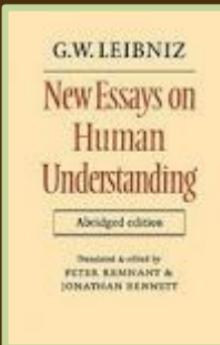
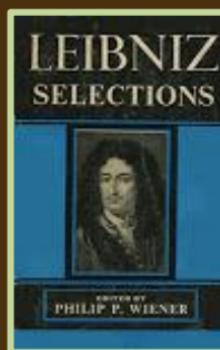
1690 Returns to Hanover. Corresponds with Paul Pellisson-Fontanier on issues of church reunion. First uses the term *monad*, in a letter to Michel Angelo Fardella. Publication of John Locke's *Essay Concerning Human Understanding*.

1691 Takes up the directorship of Wolfenbüttel Library. Finishes *Dynamics*.

1692 Begins correspondence with Guillaume de' Hospital on mathematics.

1693 Exchanges letters directly with Newton. Begins correspondence on mathematics with Johann Bernoulli that lasts until Leibniz's death. Publishes *Code of the Law of the Peoples (Codex juris gentium diplomaticus)*.

1695 Publishes part 1 of *Specimen of Dynamics*



1696 Carries on conversations with Christian kabbalist Francis Mercury van Helmont, whose *Thoughts on Genesis* Leibniz is secretly involved with. Pierre Bayle publishes his remarks on the New System in his *Dictionnaire historique et critique*. Leibniz proposes marriage, but then rescinds the offer.

1697 Writes On the Radical Origination of Things. Corresponds with Joachim Bouvet on Chinese philosophy and binary notation. Priority dispute concerning the discovery of the calculus begins.

1698 Ernst August dies and is succeeded by Georg Ludwig, with whom Leibniz has a troubled relationship. Publishes *On Nature Itself*. Corresponds with Burkhard De Volder on dynamics and metaphysics.

1700 Founding of the Berlin Society of Sciences, with Leibniz as the first president. He is also elected a foreign member of the Royal Academy of Sciences in Paris.

1701 Joins in negotiations concerning Georg Ludwig's accession to the English throne following the Act of Settlement. Begins correspondence on mathematics with Pierre Varignon.

1702 Debates with John Toland in the presence of Sophie-Charlotte in Berlin.

1704 *New Essays Concerning Human Understanding* is mostly complete. Begins a correspondence on mathematics with Jakob Hermann. Meets Princess Caroline of Ansbach. Locke dies.

1705 Makes first contact with mathematician Christian Wolff. Mourns the death of Sophie-Charlotte. Publishes *Thoughts on Vital Principles and Plastic Natures*.

1706 Meets and subsequently corresponds with Bartolomaeus Des Bosses, a Jesuit philosopher, mathematician, and theologian. Secretly composes, prints, and circulates a letter for Sir Rowland Gwynne advancing the case of the Hanoverian succession; the letter is condemned by Parliament.

1710 Publishes *Theodicy* anonymously. Publication of Berkeley's *A Treatise Concerning the Principles of Human Knowledge*.

1711 First of several audiences with Tsar Peter the Great, who commissions him to propose reforms of the law and the administration of justice in Russia. Birth of David Hume.

1712 Second edition of *Theodicy* is published with Leibniz's name. Royal Society makes the pronouncement that Newton discovered the calculus first.

1713 Appointed an Imperial Privy Counsellor in Vienna and establishes plans for a Society of Sciences there.



Leibniz presents Queen Sophie Charlotte the plans for the Berlin Society of Science



Sophia Charlotte enjoying a stroll with Leibniz

1714 Composes the Principles of Nature and Grace, Founded on Reason and the Monadology (see image 3). Begins correspondence with Nicolas Remond, a French Platonist. Sophie dies.

Georg Ludwig ascends the English throne as George I. Leibniz returns to Hanover.

1715 Starts correspondence with Samuel Clarke, via Princess Caroline.

Malebranche dies.

1716 Writes the Discourse on the Natural Theology of the Chinese. Discusses with Daniel Jablonski proposals for reunifying the Anglican and Lutheran churches.

14 November: Leibniz dies, at age 70.

14 December: Funeral and burial at Neustadter church. All his papers are taken into care by the Electoral Library.

1717 Clarke publishes his correspondence with Leibniz.

1718 Principles of Nature and Grace, Founded on Reason is published in L'Europe savante. J. Feller publishes Leibniz's 1696-1698 correspondence.

1720 Monadology is first published, in German translation, by Heinrich Koehler.

1721 First Latin translation of Monadology, by M. G. Hansch, is published in Acta Eruditorum Supplementa. Wolff publishes his Vernuenftige Gedancken von Gott; his teachings are associated by many with Leibniz's for about a hundred years hence.

1723 Church historian Joachim Lange attacks Wolff and Leibniz in his Kontroversschriften gegen die Wolffsche Metaphysik. G. Bilfinger publishes a defense of Leibniz's pre-established harmony in his De Harmonia animi et corporis humani.

1734 G. Kortholt publishes Leibniz's correspondence over the next eight years.

C. Ludovici publishes a catalog of Leibniz's known works. The Jesuit journal Mémoires de Trevoux reviews the Theodicy, but is undecided regarding its possible Spinozism.

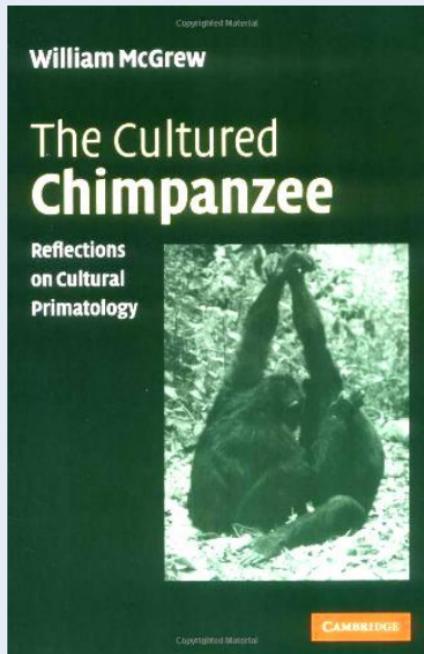


Liebniz wrote the description of a new calculating machine in 1668. His stepped reckoner was capable of adding, subtracting, multiplying, dividing, and extracting square roots through a series of stepped additions.

BOOK REVIEW

The Cultured Chimpanzee (2004) by William McGrew

reviewed by Jim R. McClanahan

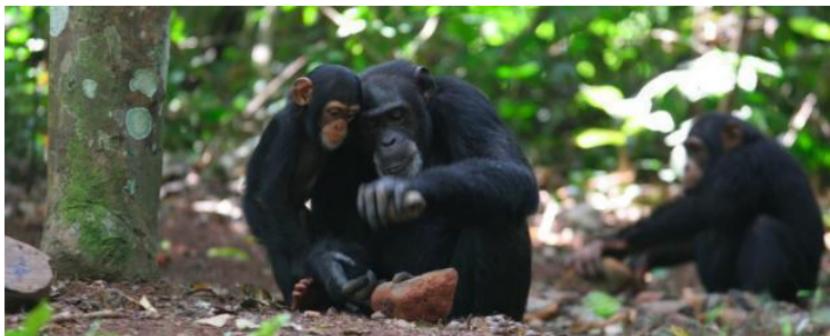


What is culture?

If you were to ask a lecture hall full of scholars, each one would probably give you a different definition. Yet, it is generally held that culture is a human universal. Language is often presented as being a unique cultural trait that separates us from the animals because it gave voice to the likes of Aristotle and Shakespeare. But does this mean animals can't have culture since they don't have language? Some people might be quick to dismiss the idea of animal culture, but they would probably be surprised to learn that in the 1960s, Jane Goodall first described the chimps of Gombe using vegetation as tools to fish for ants and termites. Countless primatologists have followed in her footsteps to discover other facets of chimp material and social culture. This and more is discussed in *The Cultured Chimpanzee: Reflections on Cultural Primatology* (2004) by William McGrew, a renowned primatologist. The book is geared towards individuals wishing to pursue primatology with an emphasis on primate culture as a career. But it also serves as a call for other disciplines to reevaluate their views on non-human culture, as well as to ask primatologists and other anthropologists to cross train more in order to be better overall researchers. I like this book because it is a concise reference that condenses decades of research into a few pages, the subject is approached from both sides, and it warns against common mistakes or roadblocks made during research.

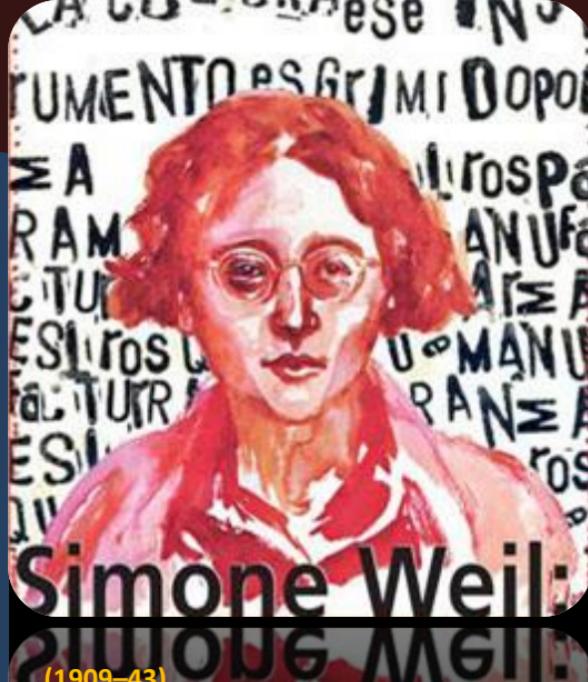
So much material has been published on primatology over the last half century that the total man years involved equal more than 150 years of research! This book is an ideal guide for those wishing to learn about chimpanzee culture because it condenses all that has been written on the subject during that time into just a few pages. Two entire chapters are devoted to chimp material and social culture. For material culture, he covers insect fishing and dipping with grass and twig technology, nut cracking with stone and wood technology, water extraction with chewed up leaves, fruit smashing, and nest building. As for social culture, he covers the social structure, vocalizations, dominance displays, hunting parties, mating rituals, grooming rituals, games, taboos against water, and even odd instances of males displaying at waterfalls. One downside to this concise approach, however, is that he sacrifices breadth for succinctness. For example, he only lists one instance of possible self-medication in the entire book, but this is not representative of the entire range reported for chimpanzees. His previous book *Chimpanzee Material Culture* (1992) has an entire chapter devoted to the subject. But this doesn't mean that he couldn't have spared a few more paragraphs to describe other types of possible self-medication to make this book a more comprehensive survey.

As would be expected, not every scholar is convinced that animals have culture. This book exposes readers to arguments from both sides of the issue. This is important for making informed decisions. McGrew takes great pains to discuss research on the material and social culture of fish, birds, otters, dolphins, whales, and primates like monkeys and the other great apes (gorillas, orangutans, and bonobos). The discussions on (human) culture vs. (animal) tradition and cultural (learned) tool use vs. mindless instinctual tool use are very interesting (a good follow up book is *Animal Tool Behavior* (2011)). One oft-cited anthropocentric critique of cultural primatology is known as the “space shuttle” argument. Some people claim that chimpanzees don’t have culture when compared with humans because they’ve never built a space shuttle and sent it into space. McGrew explains this is a flawed argument because not all humans have done this. In addition, he describes how human technology was once at the same level as chimp technology, so the people who make this argument overlook the hundreds of thousands of years that it took for it to advance to its current state. In all cases, McGrew argues his position adequately, but I felt like his passion didn’t come through in his writing. It seemed very flat at times. I think Frans de Waal does a more eloquent job of arguing for chimp culture in his book *The Ape and the Sushi Master* (2001).



The best part about the book is that McGrew calls upon his 30 years of field experience to give future primatologists 20 pieces of advice ranging from avoiding anthropomorphism to borrowing research techniques from cultural anthropologists. I think the very best piece of advice that he gives is to not confuse an anecdote, a single instance of novel behavior, with a custom, an established behavior that is practiced by the majority of a population. An example of an anecdote would be a chimp mother actively teaching her child (most chimps learn passively), and an example of a custom would be nut cracking with stone or wood tools across a community. Some novel behaviors end with their creators. However, if it can be demonstrated to spread and jump the generation gap, the behavior has become a custom. The only way to distinguish between the two is to collect as much data as possible. Taking such precautions will keep a researcher from making unsubstantiated claims. Proponents of pseudoscience tend to do the opposite; they will promote an anecdote as being representative of an entire field of study, which is obviously unethical.

For all of its strengths and weaknesses, this book is perfect for the interested layman and those wishing to pursue cultural primatology as a career. I particularly liked the section talking about the benefits of primatologists working with archaeologists. Collaborations like this help to elevate the study of chimp culture to the level of ethnography because a catalog of their material culture over long stretches of time can be recorded for posterity. For instance, the 2007 paper “4,300-Year-old chimpanzee sites and the origins of percussive stone technology” shows that the chimps of the Ivory Coast in Africa have been using stone tools for at least four millennia. McGrew himself has worked with archaeologists on several occasions. His recently joint-authored 2011 paper “An Ape’s View of the Oldowan’ Revisited” suggests the 2 million-year-old Oldowan stone tools found all over the world were most likely the product of ape culture and not human culture.



Simone Weil

(1909–43)

French social and religious philosopher, born in Paris.

Weil claimed that a crucial conflict between the mechanical necessity of the universe and the human expectation of good gives rise to human frustration, a state that can be overcome by relinquishing individuality in contemplative mystic experience.

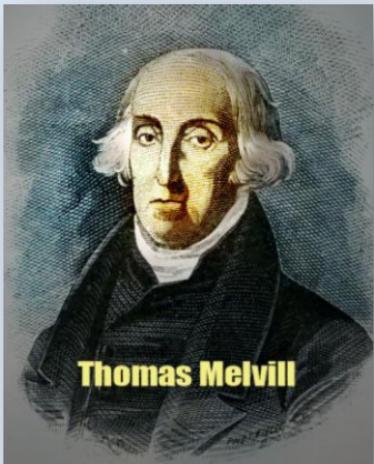
She applied her Christian Platonism in developing an egalitarian social and political philosophy.

Weil's major works include *Gravity and Grace* (1946), *Waiting for God* (1950), *The Notebooks of Simone Weil*, 3 vols. (1951–56) and *Oppression and Liberty* (1955).

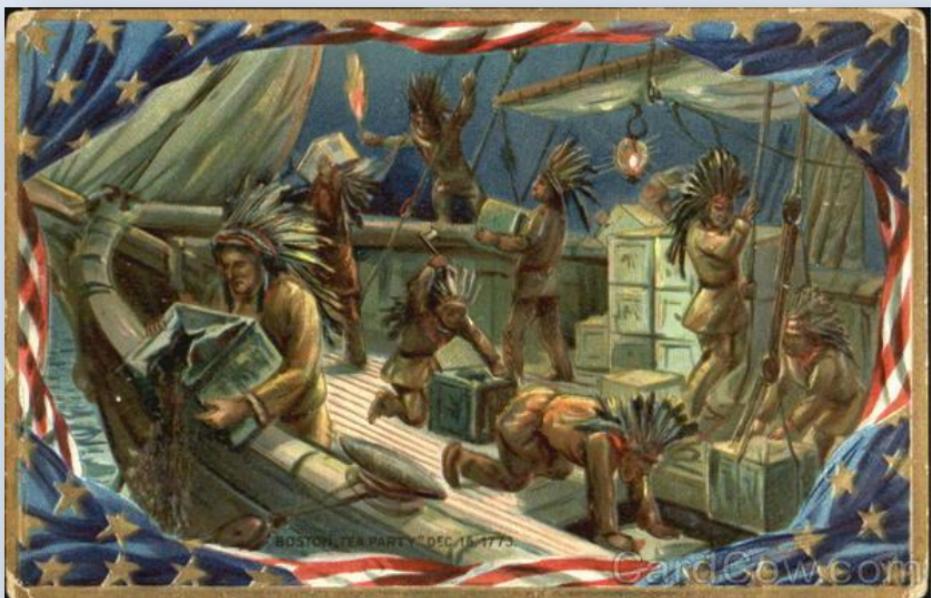
BOSTON TEA PARTY

Thomas Melvill (1751-1832) was an American of Scottish heritage active in the Sons of Liberty, a major in the American Revolution and a long time fireman in the Boston Fire Department. He also served as a state legislator. He is best remembered as a participant in the Boston Tea Party when he was 22. The order of the day was the orderly dumping of tea into the harbor without causing damage to ship or other cargo. A secondary order forbid any of the 'patriots' to carry off any tea for personal use. Or worse! for resale. Thomas' story was that some tea leaves accidentally fell into his boots. A vial of that tea is now in a Boston Museum.

Sometimes he spelled his name with an 'e'. Most of the time he didn't. His nautical grandson the writer, Herman Melville, was consistent with the 'e'.



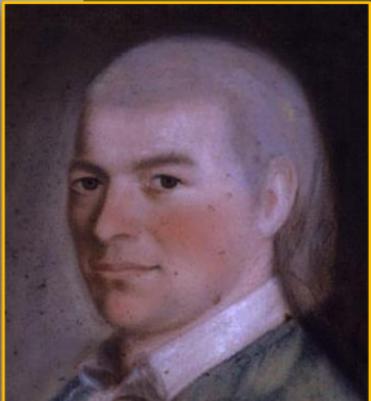
below: A romantic depiction of the 'tea party' fostering the myth they were dressed as Indians.





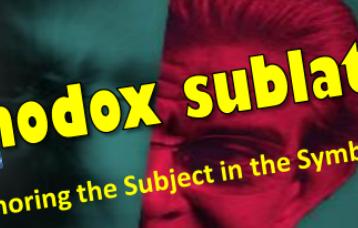
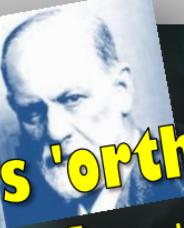
Tea taken from the boots of Thomas Melvill, after the Boston Tea Party in 1773. Now proudly displayed at the Old State House Museum, Boston.

A few more vials of tea said to be from Thomas' boot can also be found through the area. Go figure!



"When the citizens of Boston began to evince a determination to resist the arbitrary, offensive and onerous exactions of the British government, Melvill was conspicuous among the ardent and gallant young men of the capital, for his zeal and intrepidity, during that momentous advent of ... national independence."

Obituary notice of Major Thomas Melvill from *Farmers' Cabinet*, 10-05-1832



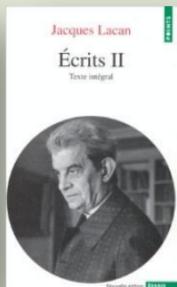
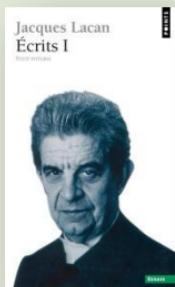
Lacan's 'orthodox sublation' of Freud

Anchoring the Subject in the Symbolic

The multidisciplinary holistic approach undertaken by the French psychoanalyst and polymath, Jacques Lacan, has produced an imposing edifice from which to view the human condition. Lacan set himself an enormous task, eventually fusing Freudian doctrine with phenomenology, structuralism and Saussurean linguistics while drawing on insights from the fields of anthropology and ethology. Beginning with his doctoral thesis on paranoia his first flag of conquest is, unlike Freud, who initially concentrated exclusively on the neuroses, set down firmly in the terrain of the psychoses.



Generally speaking, the opening salvo in a man's career may be regarded as a strong indicator of future research interests. Indeed, one could go further and suggest that what has come to be regarded as "The Lacanian Subject" has itself been forged in the light of his early researches with those who were then termed "paranoiacs". This has implications, also, for the type of "subject" which Lacan presents to us.

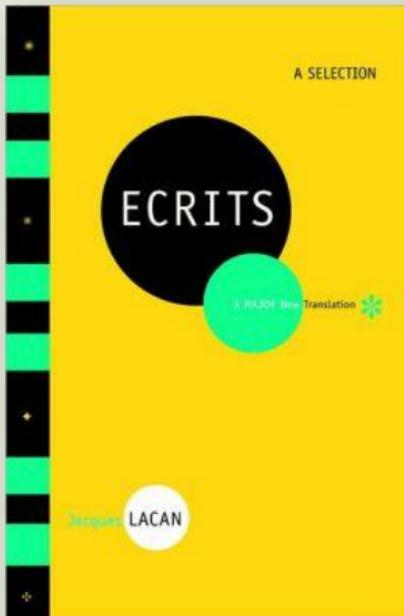


According to the Lacanian schema, from the earliest days we are told that the infant experiences 'bodily fragmentation' through the lack of motor coordination where uncontrollable alimentary and intestinal disturbances are allied with a general lack of spatial awareness. Lacan then articulates the emergence of an event which has a primary structuring role in the ontogenesis of the infant, who is, in an important sense not yet a 'subject'. This is the so-called *Mirror Stage*. At some point between 6-18 months the infant discovers, 'to his jubilation', his reflection in a mirror, (or some such specular device), which makes him behold for the first time his non-fragmented unified self. Lacan draws heavily whenever he talks about the imaginary on certain facts from the field of ethology. For example the gonads of the female pigeon are triggered into maturation on seeing;

"another member of its species, of either sex; so sufficient in itself is this condition that the desired effect may be obtained merely by placing the individual within reach of the field of reflection of a mirror." (Ecrits pg.3)

The imaginary is then, in part, an image based realm of information processing. These *Gestalts*, or whole forms, are unavoidably the only means whereby the child receives its knowledge from the world and they form the basis of strong identificatory fixations that have the effect of reinforcing what Lacan refers to as the 'illusion of totality';

"The fact is that the total form of the body by which the subject anticipates in a mirage the maturation of his power is given to him only as a Gestalt, that is to say, in an exteriority in which this form is certainly more constituent than constituted, but in which it appears to him above all in contrasting size (un relief de stature) that fixes it, in contrast with the turbulent movements that the subject feels are animating him." (Ecrits pg.2)



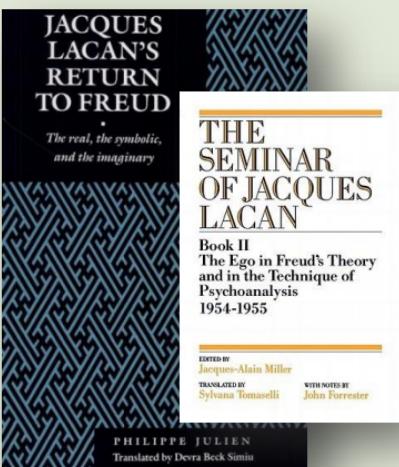
The phenomenon of transitivity among infants is often cited as evidence for the powerful influence of the *imago* in the formation of the child's archaic consciousness. The child identifies at times so strongly with the other that their punishment is perceived as his own. However, this identification with the other is deemed grounded on a false recognition of unity; there is a fundamental misrecognition or *meconnaissance*. This marks the beginning of "alienation" in the subject, a special technical term used extensively within the Lacanian *œuvre*. We can now incidentally begin to talk of a primordial "subjectivity" not least because the child is now the subject of the lure, the trap (or the attraction) to refinding each time this lost unity. This search to fill the lack which will forever more constitute his being signals the idea of their being a lack in 'the Other' since ultimately there is no guarantor for man's desire. Desire, in and of itself, is indestructible, lack of itself is constitutive but the object of desire is always fleeting and transitory.

The instincts are grounded on biological processes but it is the ideational representatives attached to them that undergo alteration. This is the source of one of Lacan's favourite formulas; "*Mans desire is the desire of the other*". In short then, the *Imaginary* may be characterised as consisting of feelings of fragmentation; the mirage of bodily unity disguising the real of non-integrity, of false identificatory fixations; the other is not recognised as having his own distinct collection of desires, and of frustration and aggressivity.

Lacan's second pivotal stage for the structuring of the subject is, like Freud's, that of oedipalization. However, Lacan places this ontological moment within a wider interpretive framework; the subject is regarded as being inserted in the *Symbolic Order*, the second of Lacan's registers which define human reality. Taking this approach we begin to glimpse what it is that Lacan means by 'a return to Freud'. There is a marked tendency to metaphorise, what Roudinesco refers to as the 'orthodox sublation' of Freudian doctrine; somewhat like a computer programmer overwriting more basic code with a higher-level language.

Lacan favours the creation of a conceptual distance between Freudian explanations of early sexual dynamics; castration appears invariably as signification of 'the phallus'; the biological father in Freud is replaced by the 'paternal metaphor' or the *Name-of-the-Father* and so on. This is not to say that the original emphasis of Freud has been neglected by Lacan but should rather be read both as an attempt to put into the foreground the centrality of the signifier and to provide a mode of exegesis which apprehends a given psychological problem with terms whose polyvalency have the benefit of immediately situating his discourse in several areas simultaneously.

Freud is often forced, due to his historically determined position in the development of ideas, to employ his terminology, particular those definitions belonging to the theories of child sexuality, in a manner that often has a jarring, surreal effect on contemporary



RECOMMENDED READING

AD 180
50¢

The Wit and Wisdom of a Great Philosopher

DIALOGUES OF Alfred North Whitehead

AS RECORDED BY LUCIEN PRICE

Our minds are finite, and yet even in these circumstances of finitude we are surrounded by possibilities that are infinite, and the purpose of life is to grasp as much as we can out of that infinitude.

H- Alfred North Whitehead -



A Mentor Book



RECOMMENDED READING
for the advanced math student

Whitehead is mostly remembered for his collaboration with Bertrand Russell on their three volume *Principia Mathematica*. Of great importance in the field of mathematical philosophy it set out to provide a set of axioms and inference rules in symbolic logic which, in principle, mathematical truths could be proven. First published in 1910, 1912, and 1927. A second edition followed in 1927.

ART IS THE IMPOSING
OF A PATTERN ON
EXPERIENCE, AND OUR
AESTHETIC ENJOYMENT
IS RECOGNITION OF
THE PATTERN.

ALFRED NORTH WHITEHEAD

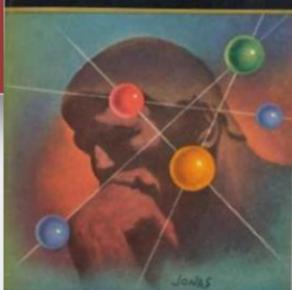
BUT YOU CAN CATCH
YOURSELF
ENTERTAINING
HABITUALLY CERTAIN
IDEAS AND SETTING
OTHERS ASIDE; AND
THAT, I THINK IS
WHERE OUR PERSONAL
DESTINIES ARE
LARGELY DECIDED.

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Alfred North Whitehead

Adventures of Ideas

A Brilliant History of Mankind's Great Thoughts



A Mentor Book

HUMAN LIFE IS DRIVEN
FORWARD BY ITS DIM
APPREHENSION OF
NOTIONS TOO GENERAL
FOR ITS EXISTING
LANGUAGE.

50- Alfred North Whitehead

the aims of education



A Mentor Book

Process and Reality

CORRECTED EDITION

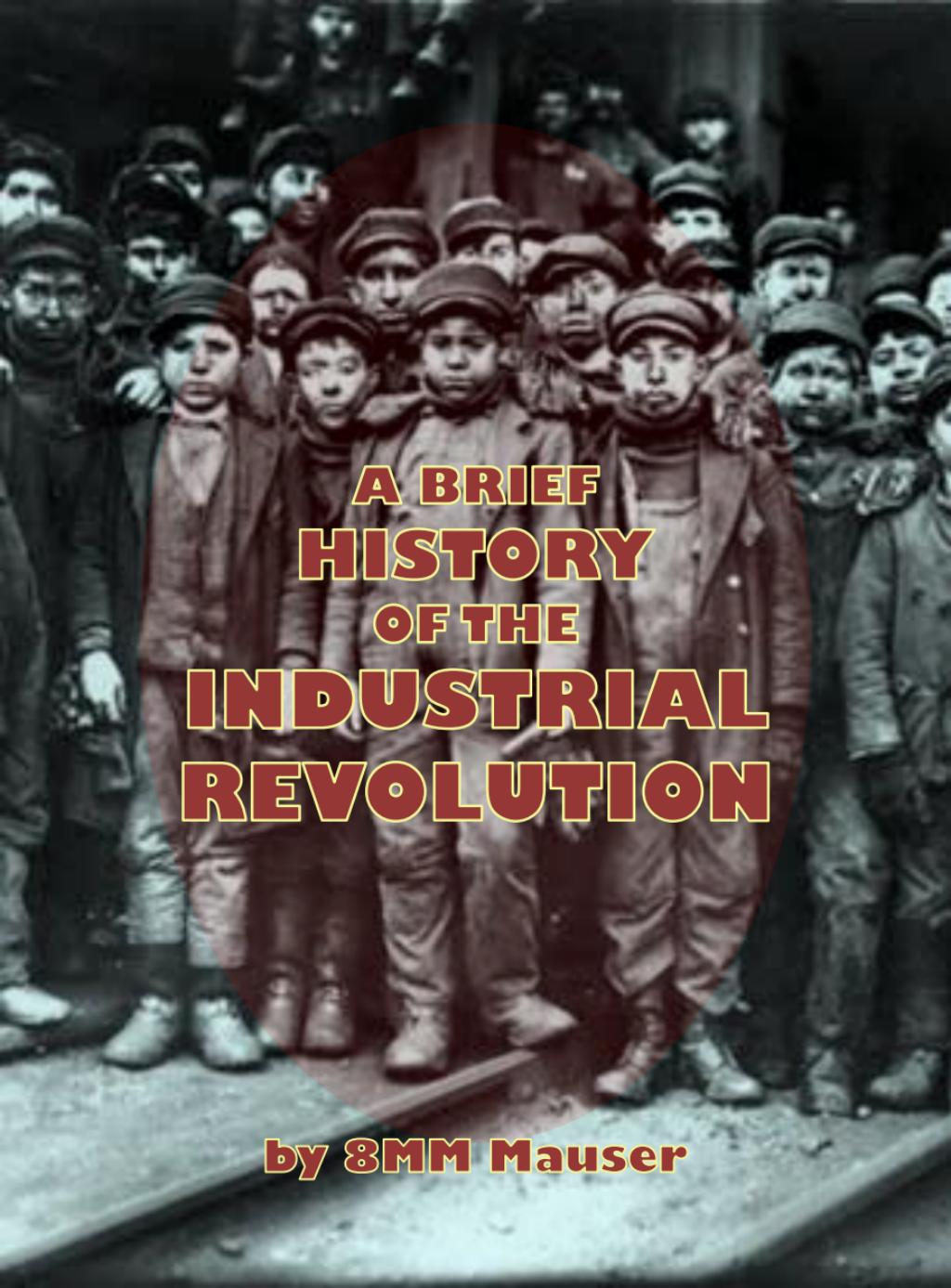


Alfred North Whitehead

Edited by David Ray Griffin
and Donald W. Sherburne

NO PERIOD OF HISTORY
HAS EVER BEEN GREAT
OR EVER CAN BE THAT
DOES NOT ACT ON SOME
SORT OF HIGH,
IDEALISTIC MOTIVES,
AND IDEALISM IN OUR
TIME HAS BEEN SHOVED
ASIDE, AND WE ARE
PAYING THE PENALTY
FOR IT.

ALFRED NORTH WHITEHEAD



A BRIEF HISTORY OF THE INDUSTRIAL REVOLUTION

by 8MM Mauser

An Age of Empire

The time period from the beginning of the Industrial revolution in Britain in the 1740's to the beginning of World War 1 in 1914 saw the dramatic rise of western European nations as the rulers of most of the planet. Before the industrial revolution took place in Western European and Euro-American society these nations represented powerful economies and militaries, but their power was relative to their size and reach. They were actually dwarfed economically by huge East Asian nations with more people and more sophisticated economies. (Some historians argue that the European nations did not begin overtaking China until the 1760's or later.)

However, by 1914, the only nations fully independent of the control of Western or Japanese control in the old world were Ethiopia (Ethiopia would later be conquered by Italy in the 1930's) in Africa, a rump Persian state in Iran, and Siam in southeast Asia. Iran continued to exist because it was a buffer between British India and Russia; Siam continued to exist because it was a buffer between British Burma and French Indochina. China was split into economic spheres of influence, even the Latin American countries in the west were practically protectorates of the USA, who willingly interfered whenever they felt like it in Latin American affairs, including occupying several Latin American countries.

What lead these nations, Britain, France, the USA, Germany and Italy after they united, and eventually Russia and Japan to such great power? The answer lies in industrialization: forging an Industrial society gave these nations the means to out produce their potential or actual rivals. Consider the ramifications of higher productive output; more food will be grown on farms because of better methods, which means a larger population can be supported; more goods can be produced and sold on the international market, leading to a concentration of capital in the industrialized nation; of course more production also means more weapons, ships, bullets, guns, and artillery too, and with the ability of an industrial society to roll much higher quality steel, better ships and weapons as well. How can a society which builds its weapons in a blacksmith's shop compete with one which builds its weapons in a factory, pumping out more per hour than the blacksmith can build in a week?

So why did Western Europe and the United States beat everyone to the punch on industrialization? Well, it was really Britain that got their first and held a monopoly on it for nearly fifty years: however, physical proximity as well as cultural ties between Britain with the US, France, Belgium, and the Netherlands led to a sort of bleeding out of industrial methods, machines, and ideas. This happened extensively especially with the US, which was the leader in many industrial areas such as interchangeable parts (first perfected as a way to build muskets and rifles) and agricultural machines (such as the cotton gin.)

So now the question becomes: Why did Britain industrialize in the first place? The answer is surprising and sort of funny actually. In the early part of the 18th century, Britain had managed to gain a strong foothold in India through trade. India was one of the world's largest producers of cotton and textiles, so the British clothing market had a surge of textiles from foreign sources, which badly undercut the indigenous British wool market. After those in the wool industry in Britain made a stink about it to the British government the Calico acts were passed, which banned imported textiles.



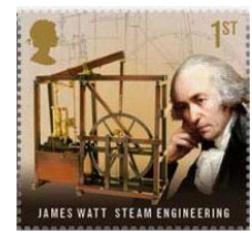
GEORGE STEPHENSON RAILWAYS



HENRY MAUDSLAY MACHINE MAKING



MATTHEW BOULTON MANUFACTURING



JAMES WATT STEAM ENGINEERING



RICHARD ARKWRIGHT TEXTILES

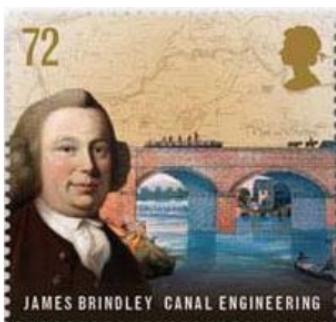
Unfortunately for the British wool industry, cotton just happens to be a more pleasant material to wear than wool. (It's sort of an ironic twist of fate, but also a good argument for Laissez-faire capitalists...) So native Britons began learning to spin and weave cotton themselves, and to facilitate this long and costly process, they invented machines such as the Shuttle and the "mule." These inventions caused thread to be made faster than it could be weaved into textiles, which stimulated better machines, this time run on steam to weave even faster. This was the basis for industrialization in Britain, the textiles industry; inventions in this area made people in other budding industries realize that inanimate energy could be harnessed to do work, leading to better steel, which lead to better ships, weapons and eventually the cornerstone of industrialization: railroads, which allowed the quick transport of goods, men, material, soldiers or anything else across vast distances in no time at all.

To add to all this, the nations of europe were very economically competitive with each-other as well, so besides trying to make a profit or defend themselves, they were also constantly striving to outproduce and outperform the other Industrialized European nations. Compare this to China, as an example; China was the dominant power in it's region, it remained dominant even without requiring industrialization, in a way the despotic empires of the east such as The Ottomans, Safavids (Persia) Mughals (India) and Chinese ended up behind the curve precisely because they did so well before that they had already eliminated their rivals.

The advantage in technology should not be underestimated. Not only were European and Euro-American weapons better, they were far more advanced. For example, Chinese gunmakers built excellent matchlock muskets and repeating crossbows that performed very well, in artisanal smithy's all over China; European nations produced rifles that could fire twice as far and minie balls that could be loaded twice as fast as a regular musket. They also had distinct economic advantages as well and managed to dump tons of manufactured goods into the nations which were not able to produce them, which lead to even more concentration capital and therefore more capability to invest even more heavily in industrialization. This allowed them to dominate even vast areas like China with large populations and a strong cultural tradition; and areas like, with huge populations and a strong martial tradition. In fact, when the British first started fighting Mughal armies they thought of them as a joke. Their weapons and methods of producing them were still stuck in the (British) 1600's.

This concentration of economic and military power is what lead to the empires of the late 19th and early 20th centuries, but the competition, paranoia, and nationalism that this concentration of power engendered also lead to the war that would ultimately destroy European power for good: WWI.

This is a write up I did for a school project to serve as a frame of reference for the period in question.



Wittgenstein

'The world is everything that is the case' is the famous line of twentieth-century philosophy which opens Ludwig Wittgenstein's *Tractatus Logico-Philosophicus* (1922). Wittgenstein was the youngest of eight children of a very wealthy Austrian family, all musical and talented, but prone to depression. Three of his four brothers killed themselves, and Wittgenstein himself experienced depressive phases, sometimes needing to retreat to isolated dwellings. Starting in mechanical engineering, Wittgenstein was drawn to Russell at Cambridge, joining the English analytic school of philosophy. His thought is often divided between the 'earlier' Wittgenstein of the *Tractatus* and the 'later' Wittgenstein of his posthumous *Philosophical Investigations* (1953). The *Tractatus* establishes a close relationship between language, mind, and reality. The world consists of independent 'atomic' facts,

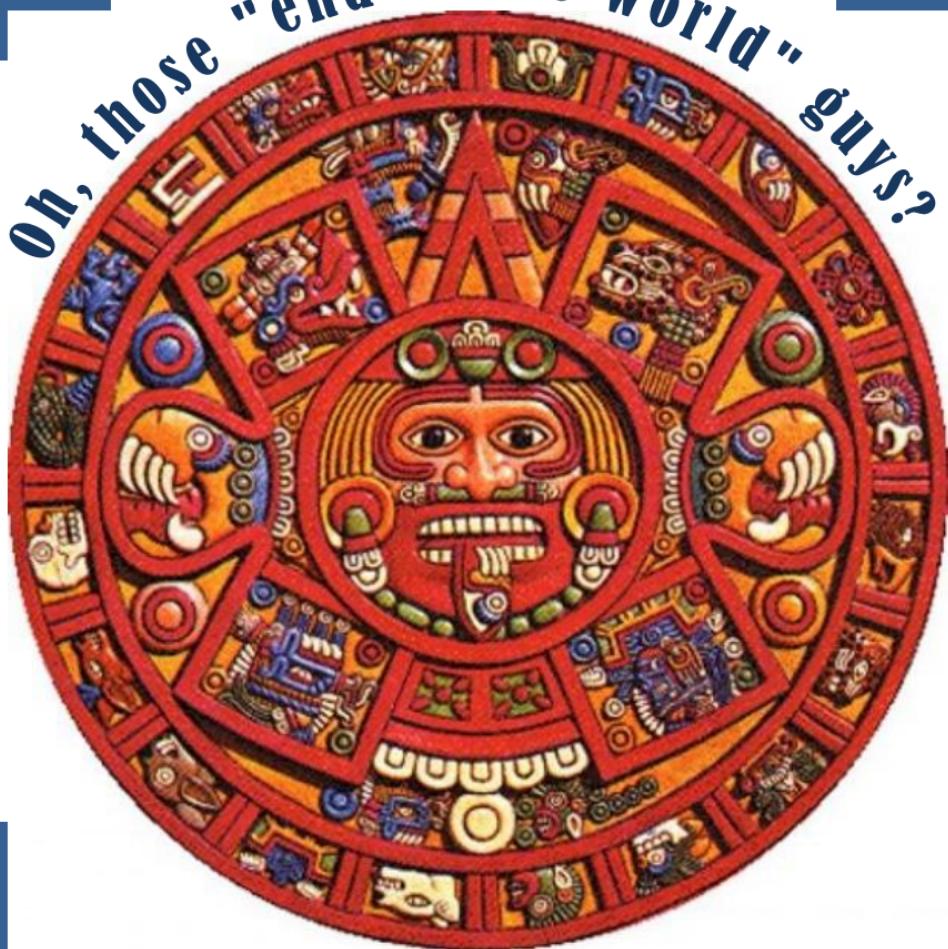


**Ludwig
Wittgenstein
1889–1951**

or states of affairs, out of which larger facts can be built. Language consists of 'atomic' propositions out of which larger ones can be built, and thought and language 'picture' the states of affairs they refer to. Wittgenstein uses the analogy that words create a picture of what they represent, a picture containing elements corresponding to what it represents and mirroring the logical structure of the state of affairs it pictures. Meaning thus involves a direct reference to the real, and if the elements of a proposition have no such reference, no sense can be conveyed. The Vienna Circle of logical positivists took Wittgenstein's 'atomic' propositions to be elements of experience, and therefore dismissed as nonsense all statements which referred neither to tautological truths nor to ones validated by experience. This took out most of philosophy's traditional concerns, including ethics, religion and aesthetics. Wittgenstein himself was less dogmatic, pointing to things which, although unsayable, can be shown.

ANCIENT MAYA

On, those "end of the world" guys?



by Joan Of Arc

"History teaches everything including the future." – Alphonse de Lamartine.

Throughout history, people have been inventing new ways to improve their way of life. From the first people of the early Stone Age who learned to control fire, to Alexander the Great, expanding his empire for the benefit of greatening his power, to modern day North Korea, acting as a hereditary dictatorship. There have been many attempts at civilizations trying to expand and improve, and only a small handful can be defined as "great". Those ancient civilizations could be the Romans, the Greeks, and the Egyptians, among others. The Maya, the people who ruled Central America from 500BCE to AD1524, were the greatest ancient civilization of all time due to their major technological advancements, astronomical genius, and intellectual prowess.

The Maya were extremely technologically advanced, with knowledge many years ahead of their time. They began building their temples between 600BCE and AD250. Even when using simple stone tools, the Maya were able to create very complicated structures. With the introduction of jadeite, a mineral stronger than iron, the Maya built enormous buildings, step pyramids among them. They also found the way to fabricate hydraulic cement 1500 years before Portland patented their cement in 19th century England. This cement was used with cast in place concrete to make weather-proof structures that held strong. The Maya had a specific way of building that was unique to them, like building platforms that had 4 faces, usually having steep stairways on each side. Proportions and the sizes of the platforms were so expertly calculated and executed that modern day architects are still trying to find out how the Maya had such sophisticated knowledge. The Maya arenas and edifices were built with acoustics in mind, so that the crowd below could hear the speaker from the top of the temple. The constructions were designed using "acoustic science that it now lost among architects" (Phillips, 399). The Maya were building with the understanding of lights and shadows at specific times of the day, seasons, and year, combined with coloured messages and paintings on the stucco so that the colour and light can emphasize messages for the commoners. The most famous Maya city is Chichén Itzá. Renowned for its prosperity, culture and multi-ethnic society, the city was rich in every way. Among the pyramids and temples, regal dwellings, they even had astronomical observatories. The temples and shrines built can still be seen today. Their grandeur and magnitude are both immense – and were built without the use of the wheel. Without the wheel, the Maya were not able to carry great weights around on the mossy jungle floor. As a solution, they built roads through the jungle to help with the travel and transport of people and materials. These roads were much better designed than Roman roads, as they were up to 10m wide, with an elevation of 1-3m. The roads even featured traffic intersections, water drainage, and frequent rest stops with water supply. Maya technology was extremely advanced, baffling even today's geniuses.

The Maya were very skilled astronomers, even if they did not have any specialized equipment in their observatories. They observed the planet Venus very closely and were able to predict its cycles ahead to 104 years. They would use the cycles to help them with planting and harvesting, along with planning everyday life. As well, they knew the rising of Venus as evening and morning star to within one day in 6000 years. By being accomplished astronomers, they found a way to utilize their knowledge of the stars to create a calendar. The Maya Long Count calendar was based on 2 cycles; the solar year (365 days) as a base, and the 260 day Tzolkin cycle. They would align every 52 years. Their Long Count calendar was used to record important dates, such as births, deaths, anniversaries, etc. They carved their calendars on stone stelae by engraving glyphs.



Their Long Count calendar begins in 3,114 B.C., marking time in roughly 394-year periods known as Baktuns. Thirteen was a significant, sacred number for the Mayas, and they wrote that the 13th Baktun ends on Dec. 21, 2012.

This misunderstanding of the Maya calendar created modern global panic, because people were expecting the end of the world at the end of 2012. They ignored the fact that there were dates recorded after 2012. After all, we're still alive, right?

The Maya were an extremely intellectual civilization. They are known as very sophisticated and skilled mathematicians. In the 4th century BCE the Maya were one of the first to discover and understand the use of the number 0, along with other advanced civilizations at that time. They also understood the main ideas of arithmetic and used 20 as a base with their coding of numbers. Scientists today believe that the reason for using 20 is because humans have 10 fingers and 10 toes. The Maya had a unique way of presenting numbers. The numbers 1 to 4 were symbolized by dots, the number 5 as a horizontal line, and the number 6 as a horizontal line with a dot above. The knowledge of mathematics was known to all citizens, and it's known that Maya merchants were using this positional math in their calculations of prices. Scribes used them for various uses, such as writing calendar dates and keeping lists. The Maya had such a respect for mathematics that they had gods for each number (Stela D at Quiriguá shows the god Uuk as the number 7). They recorded their math on the stucco of buildings and on stelae. Scientists today are still trying to translate those Maya archeological records. Along with mathematics, the Maya had a very complex writing system. Maya scribes were usually members of the Maya higher class; the sons and daughters of nobles. They were avid writers and recorded their past, present, and their expectations for the future. Their writings were composed of 800 glyphs, which date back to the 3rd century BCE. They made a series of codices, or books, written on paper made from bark around the 5th century, but most of the texts were written on building surfaces and can be seen today. The Maya people were very intelligent individuals, who used their knowledge for their own cultural and personal betterment.

The Maya's technological accomplishments, astronomical virtuoso, and intellectual dexterity make them the greatest ancient civilization of all time. Based on archeological finds and excavations, we have a fairly decent understanding of the Maya civilization. The understanding of their intellectual advancements and legacy are of enormous importance for modern civilizational enhancements and progress. Even with such a small foundation of understanding, we can already see the sheer spectrum of their high civilizational level; existing not for the sake of bloodlust and conquering, but to better their society for the future generations. The structures and art they left behind enthuse its witnesses with passion and a sense of respect and astonishment. The Maya have gifted us with their knowledge and culture, and it is up to us to decide whether or not we choose to learn from them.



0	•	••	•••	••••
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29

Mayan positional number system



Josiah Royce (1855–1916)

American philosopher, born in Grass Valley, California.

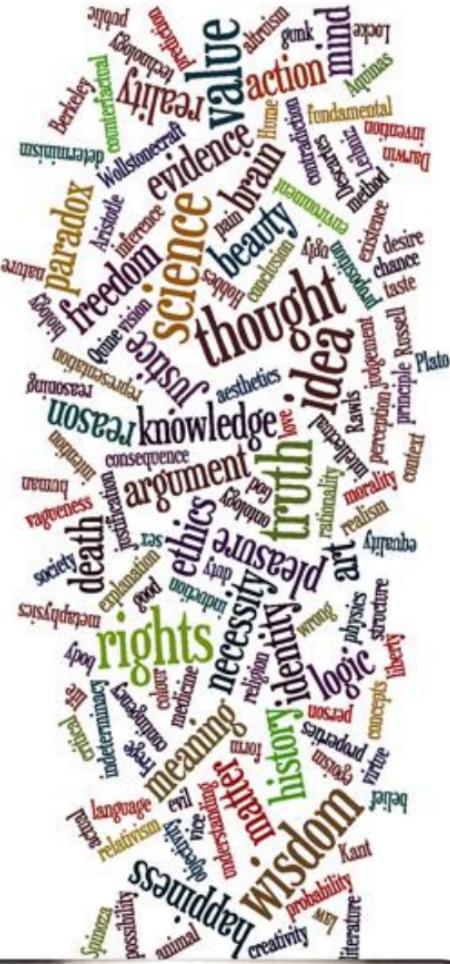
Royce's philosophy, which he called "absolute pragmatism," was a version of neo-Hegelian absolute idealism.

He maintained that we should approach the problem of being by examining the process of knowing.

The Absolute as the ultimate reality is an infinite and ordered fullness of experience for which all facts are subject to universal law.

Royce also developed a theory of loyalty in ethics, according to which loyalty is the essence of all human virtue.

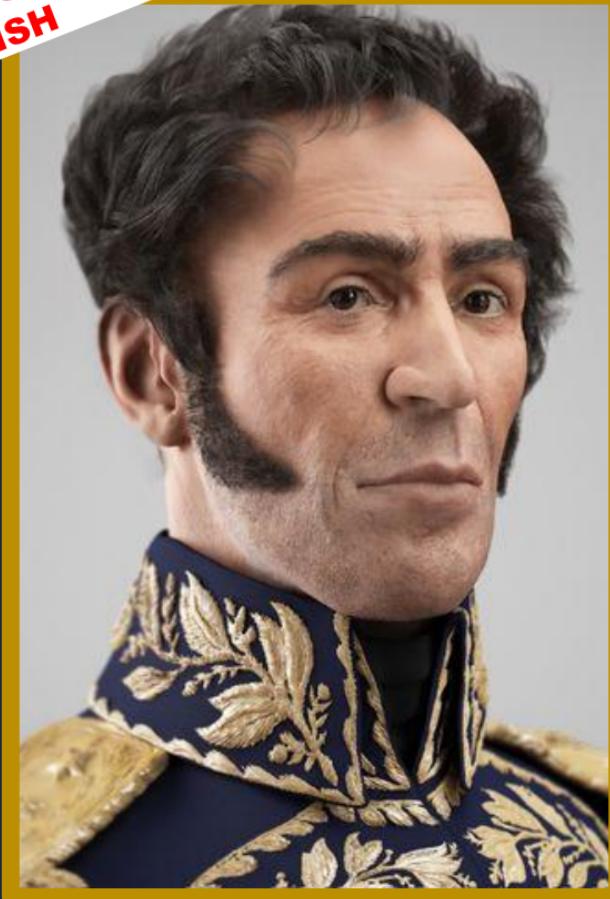
Royce's numerous works include *The Religious Aspect of Philosophy* (1885), *The World and the Individual*, 2 vols. (1899–1900), and *The Philosophy of Loyalty* (1908).



Josiah Royce (1855-1916)

Leading American proponent of absolute idealism.
One of the first four Hopkins Ph.D.s (1878).

ESPAÑOL
ENGLISH



the thoughts of

**Simón José Antonio de la
Santísima Trinidad Bolívar
y Palacios Ponte y Blanco**

translated by
Pedro de la Montaña

This is a work in progress of images and sayings of the great South American liberator that I have been working on this past year.

As a preview here are six pages of a projected 200 pages plus.

The design conforms to the dimensions of an e-book reader hence this extra margin which is not part of the finished project.

Dates are given in continental convention:
dd/mm/yy.



Retrato de El Libertador Simón Bolívar pintado en 1825
por el artista peruano José Gil de Castro.

Portrait of the Liberator Simón Bolívar painted in 1825
by the Peruvian artist José Gil de Castro.

**... el hombre de
bien y de valor
debe ser
indiferente a los
choques de la
mala suerte...**

**... a man of
goodness and
courage ought to
be indifferent to
the blows of
misfortune...**

Instead of a list of thoughts crowding the page the design solution was to make mini-posters. Something to print out and decorate the classroom... or the refrigerator.



**Si se opone la naturaleza a
nuestros designios,
lucharemos contra ella,
y la haremos que nos
obedezca.**

26 - 3 - 1812

**If nature is opposed to our
plans, we will fight
against her, and
will make her obey us.**

**Sobre mi corazón no manda
nadie más que mi conciencia.**

**...los beneficios que se hacen
hoy, se reciben mañana, porque
Dios premia la virtud en este
mundo mismo.**



**Nothing commands my heart more
than my conscience.**

**...the benedictions that are made
today, are received tomorrow,
because God rewards virtue in this
very world.**

Bilingual
makes you
think twice
as better.

...mi honor es preferible a todo...

**...me vería como un hombre
indigno, si fuera capaz de
asegurar lo que no estoy
cierto de cumplir.**



... My honor is preferable to all ...

**...I would look like a worthless
man, if I made promises
I could not keep**

ESPAÑOL
ENGLISH

Spanish
language
cover for
print
editions.

Coming to a
bookstore
near you in
fifty years.
If there are
still
bookstores.

End of
preview

pensamientos de

A close-up portrait of Simón Bolívar, a Venezuelan political leader and military general. He has dark, wavy hair and a prominent mustache. He is wearing a dark blue military-style jacket with gold-colored embroidery on the collar and shoulders. The background is a plain, light color.

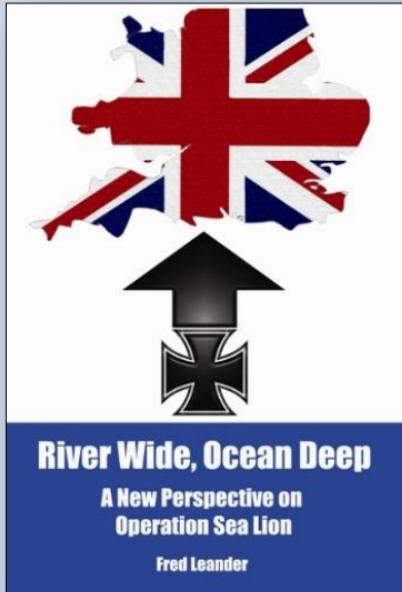
Simón Bolívar

traducido por
Pedro de la Montaña

BOOK REVIEW by Pedro

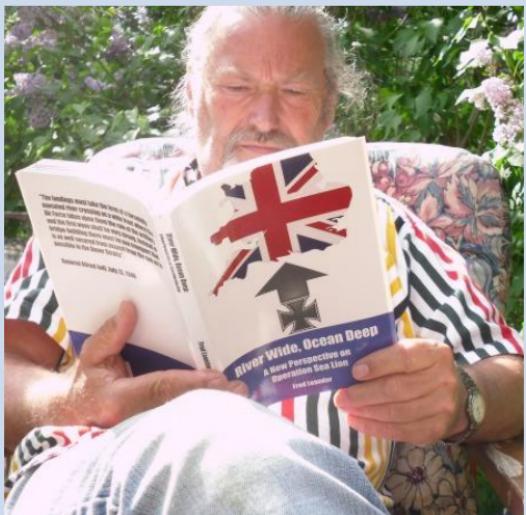
This looks like a good and interesting read. So good I ordered a copy. Unfortunately it hadn't arrived by press time. But you can get a sense of *River Wide, Ocean Deep* from the chapter descriptions. If you check the site (link at bottom) you will get all 17 chapter overviews plus appendixes. I hope my copy arrives soon so I can give it a full review in the next issue of the Journal. But don't hold your breath; My mail system can get very goofy at times.

BTW – The author, Fred Leander, is the same Fred Leander you have seen posting on Historum. That's right, he is one of us.



more details at

<http://www.fredleander.com>



Introduction

Unternehmen Seelöwe – Operation Sea Lion – was the name of the planned German invasion of the United Kingdom scheduled for fall 1940. It never happened. Despite the fact that the invasion did not take place, Operation Sea Lion is one of the most discussed items on the special websites devoted to topics from the Second World War....

Chapter 1 - The Build-up

When Hitler performed his war dance outside the German Western Headquarters on June 17th 1940 he had come a long way in achieving his goals. The immediate reason for the dance was the message that Paris was conquered by the German Forces and that the British were thrown back over the Channel, most of their heavy equipment strewn along the French roads, beaches and ports of evacuation....

Chapter 17 - The German Air Force

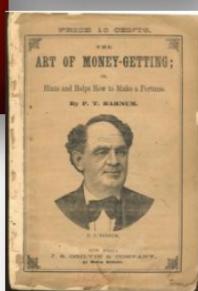
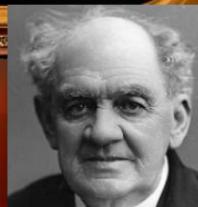
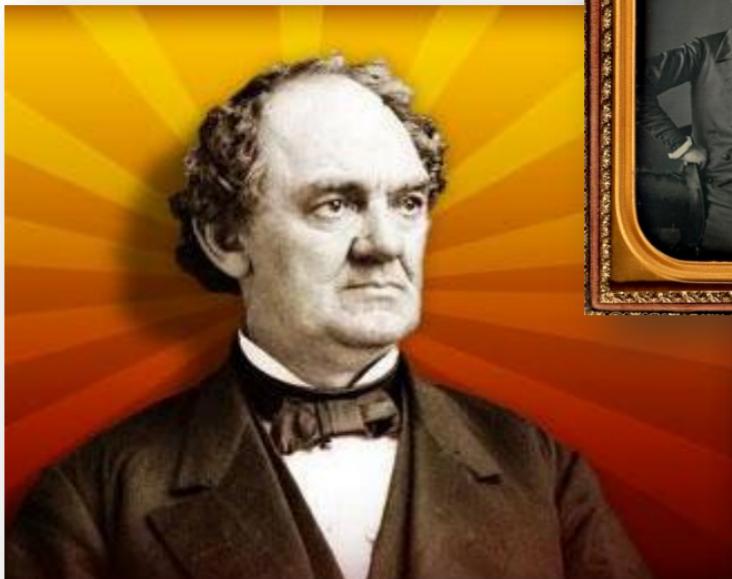
Soon after Field Marshal Lord Alanbrooke had taken up position as Commander-in-Chief Home Forces in the United Kingdom, he attended a meeting of the Chiefs of Staff. After this meeting he wrote in his diary:

"...in afternoon went to see Dill at the WO (War Office) at 3 pm and from there on to the Chiefs of Staff meeting. Main subject of discussion was the priority of use of fighters in the event of invasion. I came away feeling less confident as to our powers of meeting an invasion. The attitude of representatives of the Naval Command brought (out) very clearly the fact that the navy now realizes fully that its position has been seriously undermined by the advent of aircraft. Sea supremacy is no longer what it was, and in the face of strong bomber forces can no longer ensure the safety of this island against invasion. This throws a much heavier task on the...

Obituaries as HISTORY

April 8, 1891 OBITUARY in THE NEW YORK TIMES

THE GREAT SHOWMAN DEAD



BRIDGEPORT, Conn., April 7. - At 6:22 o'clock tonight the long sickness of P. T. Barnum came to an end by his quietly passing away at Marina, his residence in this city.

Shortly after midnight there came an alarming change for the worse. Drs. Hubbard and Godfrey, who were in attendance, saw at once that the change was such as to indicate that the patient could not long survive. The weakened pulse, more difficult respiration, and lower temperature showed that the action of the heart had become so feeble as to presage the collapse which was the beginning of the end. Mr. Barnum seemed to realize that he could not live much longer, and spoke of his approaching end with calmness. Through the night he suffered much pain. Mrs. Barnum remained at the bedside during the night.

One of the requests made by Mr. Barnum was that, when all hope was gone, sedatives which would make his passage to the next world more peaceful be administered. About 4 o'clock this morning the veteran showman spoke his last words. He was asked if he wished a drink of water, and answered, "Yes." Soon after he sank into a lethargy. It was difficult to arouse him from this state, and on opening his eyes a faint gleam of recognition alone indicated that he had knowledge of his surroundings, or knew those about him. All day long Mr. Barnum lay in a semi-unconscious state. About 10 o'clock the first sedative was administered, and repeated several times during the day.

When it became certain that the end was but a few hours distant, telegrams to relatives were sent out, and among the sorrowing group in the sick room this evening when the final moments came were Mrs. Barnum, the Rev. L. B. Fisher, pastor of the Universalist church of this city, of which Mr. Barnum was a member; Mrs. D. W. Thompson, Mr. Barnum's daughter; Mrs. W. H. Buchtelle of New York, another daughter; C. Barnum Seeley, his grandson; Drs. Hubbard and Godfrey, his physicians; C. B. Olcutt, a trained nurse from Bellevue Hospital, and W. D. Roberts, his faithful colored valet. The scene at the deathbed was deeply pathetic. All were in tears. Although Mrs. Barnum has stood up bravely under the strain, the closing moments were too much for her and she gave way at times. For an hour or two before his death those at the bedside watched for some sign of recognition or a word from the dying man, but in vain. His end was peaceful and apparently perfectly painless.

Although no arrangements have as yet been perfected for the funeral, it is known that it will take place Friday. The Rev. Mr. Collyer of New-York, a lifelong friend of Mr. Barnum, will assist the Rev. Mr. Fisher in the services, which will be private. In accordance with the expressed wish of the deceased he will be buried in Mountain Grove Cemetery, where he recently had erected a massive granite monument.

As has been repeatedly published, Mr. Barnum makes provision in his will for the continuance as a permanent institution of the great show with which his name is associated. For his wife, his daughters, and other relatives, he has made handsome provision, but the bulk of his property goes to C. Barnum Seeley, his only grandson. Mr. Seeley lives in New-York. He is a member of the Stock Exchange, Mr. Barnum having purchased a seat for him a short time ago.



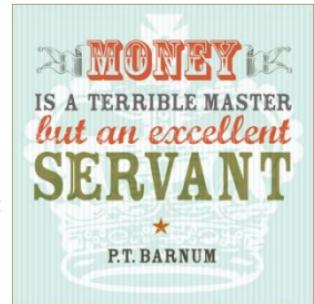
Mr. Barnum had been sick since Nov. 6. Several times he rallied, but only twice during his illness had he left the sick room. Death was due to degeneration of the muscles of the heart. Throughout the city to-night there is the deepest sorrow. The Post Office, City Hall, business houses, and many private residences are draped in mourning. Many telegrams of condolence have already been received at Marina. Day before yesterday Mr. Barnum was eighty years and nine months of age. None but the family and near relatives will be allowed to see the remains. It was a request of Mr. Barnum and will be carried out.

Mr. Barnum's Life Story

The great American showman will never again plan or manage a museum, circus, or other exhibition. For more than forty years he toiled to amuse the public. He has now gone to his final rest. His life was filled with many noteworthy incidents and remarkable adventures - so many, indeed, that to give but the heads of each would occupy far more space than it is possible for a newspaper to devote to such a subject. For this reason it is obvious that the sketch which follows can only be regarded as an outline of the principal events in his most eventful career.

Phineas Taylor Barnum was born in the town of Bethel, in Connecticut, on July 5, 1810, his name, Phineas Taylor, being derived from his maternal grandfather, one of the oldest settlers of New England. His father, Philo Barnum, the son of Ephraim Barnum, who served as a Captain in the Revolutionary war, was a tailor, a farmer, at times a tavern keeper, and ever on the lookout to turn a quick penny by any honorable means. Born of such ancestors and with such surroundings, it is hardly necessary to say that the boy was early taught that if he would succeed in the world he must work hard. That lesson he never forgot. When little more than a child he was obliged to do his share toward the support of himself and his family. So when he was only six years of age

he drove cows to and from pasture, weeded the kitchen garden at the back of the humble house in which he was born, shelled corn, and as he grew older rode the plow horse, and whenever he had an opportunity attended school. From the first he was a quick if not a very regular student.

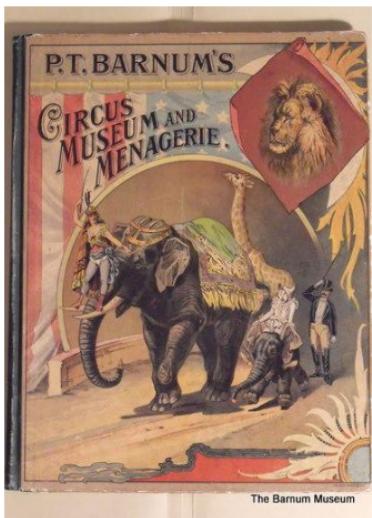


In arithmetic and every form of calculation he was particularly apt, and one of his earliest recollections, and one which he always mentioned with much pleasure, was that in his tenth year he was called out of bed by his teacher, who had wagered with an acquaintance that in less than five minutes he (the boy) could calculate the number of feet in a given load of wood. After obtaining the dimensions, half asleep as he was, Phineas, much to the delight of his teacher and the discomfiture of the doubting acquaintance, correctly figured out the result in less than two minutes. Nor was this knowledge of figures the only marked trait which was early developed by the boy. He was also at a remarkably early age fully aware of the value of money. He never was known to squander or foolishly spend a penny. When he was six years old he had saved coppers enough to exchange for a silver dollar. This he "turned" as rapidly as he could with safety, and by peddling home-made molasses candy, gingerbread, and at times a species of liquor made by himself and called cherry rum, he had accumulated when he was not quite twelve years of age a sum sufficient to buy and pay for a sheep and a calf. Indeed, to use an expression subsequently employed by him when relating these early experiences, he was rapidly becoming a small Croesus, when his father very kindly gave him permission to

buy his own clothing with his own money. Of course, this permission materially reduced his little store.

For many years after those quiet days in the Bethel Sunday school the life of young Barnum was one of hard and constant struggle. His father died when he was fifteen years of age, and he was left almost penniless to make his own way in the world. To gain a respectable living he tried all sorts of trades, and it can with all truth be said that whatever he found to do he always did with all his might. He was by turns a peddler and trader in a small way, a clerk in Brooklyn and New York, the keeper of a small porter house, the proprietor of a village store, and editor of a country newspaper, for writing alleged libels in which he was imprisoned only to be liberated with a grand flourish of trumpets and the congratulations of a crowd. After this he kept a boarding house, did more trading with varying success, was in the lottery business, made a trip to Philadelphia, then regarded as a far distant city, and was married to a young tairoress, whom he many years after described as "the best woman in the world, well suited to his disposition, admirable and valuable in every character as a wife, a mother, and a friend."

For more than five years after taking this most important and, as the result proved, satisfactory step, Mr. Barnum continued with varying success to struggle with the world until, in 1835, he at last found the calling for which he seems to have been born. In short, he went into "the show business," in which he afterward became so famous. Regarding this period in his life he in after years wrote as follows: "By this time it was clear to my mind that my proper position in this busy world was not yet reached.. The business for which I was destined and, I believe, made had not yet come to me. I had not found that



The Barnum Museum

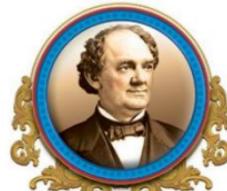
I was to cater for that insatiate want of human nature - the love of amusement; that I was to make a sensation in two continents, and that fame and fortune awaited me so soon as I should appear in the character of a showman. The show business has all phases and grades of dignity, from the exhibition of a monkey to the exposition of that highest art in music or the drama which secures for the gifted artists a world-wide fame Princes well might envy. Men, women, and children who cannot live on gravity alone need something to satisfy their gayer, lighter moods and hours, and he who ministers to this want is, in my opinion, in a business established by the Creator of our nature. If he worthily fulfills his mission and amuses without corrupting, he need never feel that he has lived in vain. As for myself, I can say that the least deserving of all my efforts in the show line was the one which introduced me to the business, a scheme in no sense of my own devising, one which had been for some time before the public, and which had so many vouchers for its genuineness that at the time of taking possession of it I honestly believed it to be genuine."

The first venture to which Mr. Barnum thus refers was a remarkable negro woman, who was said to have been 161 years old and a nurse of Gen. George Washington - the first of a long line. The wonders of this person are found fully set forth in the following notice, cut from the Pennsylvania Inquirer of July 15, 1835:

"CURIOSITY. - The citizens of Philadelphia and its vicinity have an opportunity of witnessing at Masonic Hall one of the greatest natural curiosities ever witnessed, viz., Joice Heth, a negress, aged 161 years, who formerly belonged to the father of Gen. Washington. She has been a member of the Baptist Church 116 years, and can rehearse many hymns and sing them according to former custom. She was born near the old Potomac River, in Virginia, and has for 90 or 100 years lived in Paris, Ky., with the Bowling family. All who have seen this extraordinary woman are satisfied of the truth of the account of her age. The evidence of the Bowling family, which is respectable, is strong that the original bill of sale of Augustine Washington, in his own handwriting, and other evidence which the proprietor has in his possession will satisfy even the most incredulous."

For \$1,000, some of which was borrowed and the rest raised by the sale of a grocery store in the possession of which he happened to be at the moment, Mr. Barnum bought the "wonderful negress," and, making money by the venture, he ever afterward, with only short intermissions, continued to follow the business of a showman.

During the years which followed he traveled all over this country and in many other parts of the world, and was interested in some of the most important undertakings for the amusement of the public of which recent history furnishes any record.



Of all his enterprises, however, he regarded his connection with the American Museum and his management of Jenny Lind and Tom Thumb as the most important. It was on the 27th of December, 1841, that by a shrewd stroke of business he obtained control of the American Museum, on the corner of Ann Street and Broadway in New York, and for years afterward he continued to conduct that establishment. Under his management it became one of the most famous places of amusement in the world. In it, as it is hardly necessary to state, were exhibited "the Feejee Mermaid," "the original bearded woman," "the woolly horse," giants and dwarfs almost without end, and, to use Mr. Barnum's own expression, "innumerable other attractions of a minor though nevertheless a most interesting, instructive, and moral character." In addition to these "other attractions" Mr. Barnum's plan also embraced the performance in the museum of such moral dramas, so called, as "Uncle Tom's Cabin," "Moses in Egypt," "The Drunkard," and "Joseph and His Brethren." It is noticeable in this connection that Mr. Barney Williams and Miss Mary Gannon, afterward so famous, commenced their careers under his management at very small salaries. E. A. Sothern and many other actors who subsequently became celebrated were also from time to time members of the museum dramatic company. It was in November, 1842, that Mr. Barnum engaged Charles S. Stratton, whom he christened Tom Thumb. With him he traveled and made large sums of money in different parts of the world. Later in life he saw him married to a dwarf like himself.

No notice of Mr. Barnum would be complete without at least a passing reference to his services in the field of politics. He was originally a Democrat, but when the war broke out was one of the most outspoken defenders of the Union, and subsequently acted enthusiastically with the Republicans. He was four times elected to the General Assembly of Connecticut, and made his mark by advocating the rights of individuals as against railway monopolies. He also served with credit as Mayor of Bridgeport, a city in the improvement and beautifying of which he spent much time and money.

Such in brief has been the career of one of the remarkable men of this country. Phineas Taylor Barnum was a good father, a faithful husband, a true friend, and an honest public servant. He was a shrewd manager, and in his business made money when he could. From the smallest of beginnings he won notoriety, if not fame, in two continents. His life was filled with the most striking examples of what may be accomplished by that peculiar quality known as "Yankee push." His name will long be remembered in his native land. He was twice married, his second wife being an English lady. He engaged in live stock enterprises with Vanderbilt, the Eastmans, and others.

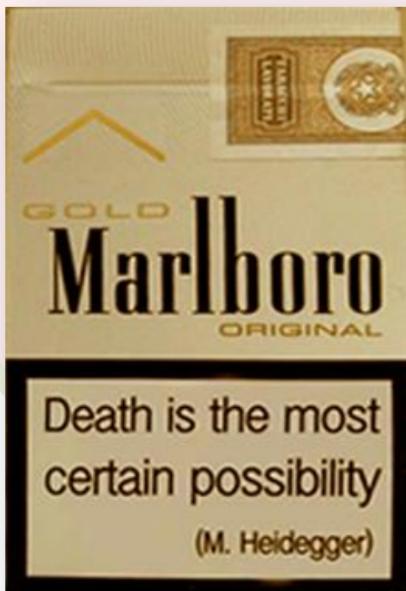


In Barnum's Museum they were referred to as 'Living Curiosities' and were the most popular attraction. The cast would often change. In this undated photo are two albinos, three giants, two little people, and two "circassian beauties", the beauties are the two on the left having a bad hair day. In the 19th century, women from this part of the world were thought to be super attractive and desired by Middle Eastern Sultans for their harems. Reportedly Barnum claimed that these two had escaped a Turkish harem.



Barnum's Hippodrome in flames on the night of December 23, 1873, only a month after it had opened. Grace Chapel and two other adjacent buildings were also destroyed, along with all the exhibits and all the animals but three: one camel and two elephants.

This article has been edited to less than half its original length. For the complete obit google the NYTimes. There just wasn't room for the complete article. --Editor



"In the long run we are all dead"

-John Maynard Keynes

"A man who won't die for something is not fit to live"

- Martin Luther King, Jr.

"The fear of death follows from the fear of life. A man who lives fully is prepared to die at any time"

- Mark Twain

"While I thought that I was learning how to live, I have been learning how to die"

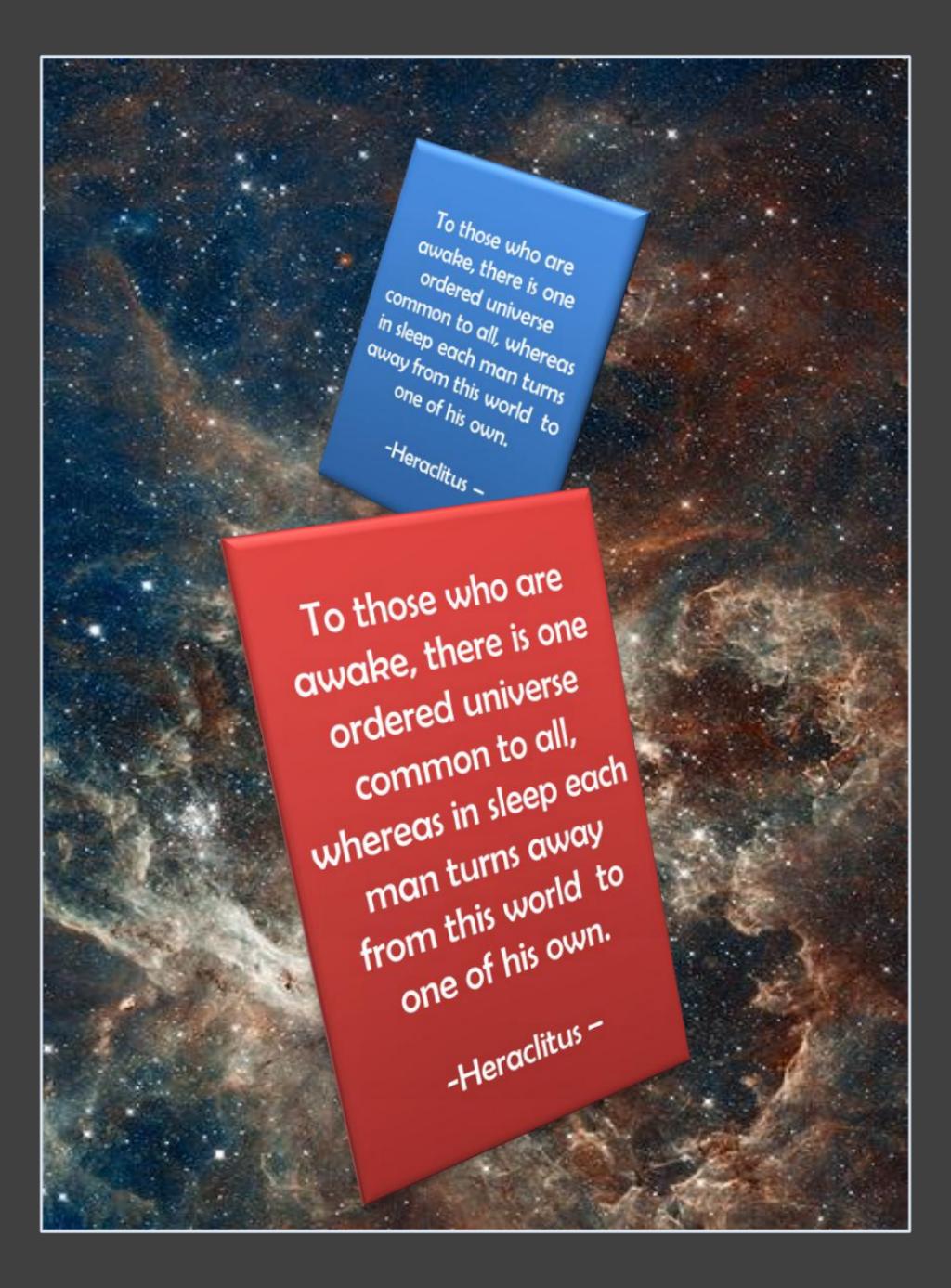
- Leonardo da Vinci

"No one can confidently say that he will still be living tomorrow"

- Euripides

"No one is so old that they can't believe they can live one day longer."

- Ancient Chinese saying



To those who are
awake, there is one
ordered universe
common to all, whereas
in sleep each man turns
away from this world to
one of his own.

-Heraclitus -

To those who are
awake, there is one
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-Heraclitus -



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